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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LVII

WOODSTOCK COLLEGE

OCTOBER, 1928

FOR CIRCULATION AMONG OURS ONLY

INDEX TO VOLUME 57

	No.	Page
Aloysian Pilgrimage .....by Fr. W. T. Tallon	1	1
Americans, St. Ignatius and the by Fr. Timothy Barrett.....	1	12
Auriesville, Summer Activities Mr. John J. McGrath.....	3	420
Baltimore League of laymen's Retreats Mr. Vincent J. Hart.....	2	185
Bogota, The New Jesuit "Reduction" at Mr. W. H. Feeney	1	60
Catholic Foundations in Secular Universities Fr. Mario Barbera	1	14
Catholic Instruction League, The Fr. John P. Noonan	3	385
Frederick to Poughkeepsie	2	223
Friend of Jesuit Education, A....Fr. Theodore Ray	2	239
Hagen, Father, the Holy Fathers honors	2	232
Heythrop, The Collegium Maximum Mr. Peter J. McGowan	2	195
Hungary, The Anti-Catholic Influences in Fr. Eugene J. Zsamar	3	363
Lithuania, The Jesuits in Lithuania.....	1	55
Mankato, The Jesuit Parish at Mankato I Fr. W. J. Sommerhauser	2	113
Mankato, The Jesuit Parish at Mankato II Fr. W. J. Sommerhauser	3	400
Mexico, Notes on	1	33
Milford Novitiate of the Sacred Heart, The Mr.Murel R. Vogel	3	372
Mindanao, Our Mission Stations in Mindanao Fr. James J. Carlin	3	351
Mississippi Flood Disaster, Mr. James D. Carroll....	1	39
Nagasaki Martyrs (Reprinted from the Catholic Historical Riview) .....Don C. Seitz	3	411
Notable Event, A	1	72
Numbers, A Study in.....	2	222
Philippines, Annals of the Philippines I Mr. Luis G. Pacquing	2	201
Philippines, Annals of the Philippines II Mr. Luis G. Pacquing	3	335
Pro. Fr. Michael, Fasti Breviores of	3	383
Tokio, Our University in Tokio	1	75
Vocations, Why So Many to the Society, in the United States .....Mr. Francis J. Burke	2	179
Ysleta College .....Mr. Henry Cardinas	3	397
Books of Interest to Ours.....I, 77, II, 242, 111, 462		
Home News .....I, 154, II, 319, III, 562		

Obituaries

Fr. Alexander J. Burrows.....	1	86
Fr. Edward J. Devine	2	260
Fr. James Brent Matthews	1	96
Fr. Francis T. McCarthy	3	451
Fr. Matthew McMenamy	1	96
Fr. Robert T. Smith	2	251
Brother John H. Hammill	3	459
Brother Aloysius P. O'Leary	3	460

VARIA

FROM THE ETERNAL CITY.

	No.	Page
Gregorian University—Statistics from the "Liber Annualis" of	2	269
Letter of Very Rev. Father General to a Donor of a House of Retreats	1	104
Procurators of the Province—		
Opening Address of V. Rev. General to	3	469
Closing Address of V. Rev. General to	3	476
Letter of Father Billot to the Editor of "Etudes"	1	104
Tacci-Venturi—Attack on Father	2	267

FROM OTHER COUNTRIES

Austria—Austrian Jesuits in the Missions	2	270
Feldkirch—Retreat Houses of	2	273
Brazil, Bage—Testimony of a Doctor on a cure wrought by the use of St. Ignatius Water	3	483
Work Among the Japanese	3	485
Letter from the German Colony	3	489
British Honduras—Visitor to the Missions	2	271
Belize—St. John's College-Annual Flood	1	106
Gymnasium, Temporary	2	271
Lindbergh, Visit of Col. Charles	3	490
Night School	1	107
Canada—New Colleges	2	272
Devine, Death of Rev. Father E. J.	2	271
Devotion to the Martyrs	2	272
Ceylon—Some Data on Education	2	274
China—New International Press Agency	3	491
Statistics of the Chinese Mission for 1926-1927	3	527
Nankin—Letter of Fr. Hugon on His Captivity	3	492
Song-Kaong—Retreats	3	527
Columbia—Barranquilla, Some Statistics	3	498
Bogota—Government changes the standing of College of St. Bartholeme	3	498
Germany—Berlin, Progress of Our School	3	499
Berlin—New Vice-province	2	274
Brazilian Mission becomes a Province	2	274
Conferences on Method of conducting the Exercises	3	528
Jesuits, German return to Poona Mission	2	274
India—Fort Bombay, Indian Historical Research, founding of an Academy for	1	112
Heras, Father, Addresses the Royal Asiatic Society	1	112
seong—St. KurMary's Letter from a Missionary	1	110
Mangalore—St. Xavier's Conversion of a Brahmin Student	3	500
Morapai—The Venice of the East	3	506
Patna—Transfer of Bishop Van Hoeck to Ranchi	3	512
Sonefore—The Great Mela	1	108
Trichinopoly—Annual Statistics	1	111
Trichinopoly—St. Joseph's College		
Tuticorin—Bishop Roche, Report from	3	512

	No.	Page
Ireland—Belvedere College ,Summer Examinations	1	115
Finn, Father, Visit of, to the Philippines....	1	115
Mungret, Retreats	1	115
Rathfarnham Castle, Retreats during 1927	3	529
Italy—Milan—The League of Perseverance	3	529
Jamaica—Procession in Honor of the Immaculate Conception	2	276
Japan—Departure of Archbishop Doering	3	512
Tokyo—New Rector of the Catholic University of Tokyo	3	512
Lithuania—Kovno Illustrious Jesuits honored....	3	512
Mexico—College and Novitiate at El Paso	2	279
Devotion to Father Pro	2	276
Devotion to Father Pro	2	280
Guadalajara—The College	2	279
Guadalajara—Further Persecutions	3	515
Revolutionists, the	2	277
Tarahumara, Arrest of a Lay-brother, the	2	279
Philippines—Letter from Father James Daly	2	280
Package Drive, Annual Christmas	2	280
Spain—Bilboa, Erection of a Statue to the Sacred Heart	2	282
The American Assistancy		
Chicago Province Erected	3	537
California Province		
Review of 1927	2	284
El Retiro San Inigo—House of Retreats Dedicated	2	288
El Retiro San Inigo—Description of the House	3	538
Hollywood, Cal.—Church of the Blessed Sacrament opened	3	537
Phoenix Ariz.—Brophy College, Laying of the Cornerstone of	3	539
Port Towsend, Wash.—Manresa Hall, New Wing added to	3	540
Port Towsend Wash.—Manresa Hall, New Tertianship opened	2	290
Santa Clara—Santa Clara University, Reception to Mexican Delegates Cancelled	3	541
San Francisco—St. Ignatius College, Fr. Gleason Golden Jubilee of	1	118
Slickpoo, Idaho—Fr. Cataldo, Last Days and Death of	3	544
Spokane—Gonzaga University—Cataldo Fr. Diamond Jubilee of	1	120
St. Aloysius' School, New site for	3	542
St. Ignatius' Mission, St. Ignatius Montana—Bishop Finnegan, Indian Reception to	3	545
Tucson, Arizona—Kino, Father, Honors for	2	285
Chicago Province		
Chicago, Ill.—Damen Avenue, Naming of	3	546
Cincinnati Ohio—St. Xavier's Dedication of Field House	3	548
Maryland-New York Province		
New Provincial	3	558
Mission Band, Converts made by the	2	304
Baltimore, Md.—Loyola College, New Library	2	314
Bel Alton, Md.—St. Thomas Manor, 130th Anniversary of the laying of the cornerstone of St. Ignatius's Church	3	558

	No.	Page
Morristown, N. J.—The presentation of Loyola Retreat House	1	153
New York City—Fordham University, New Biology Building	1	143
New York City—Fordham University, New Faculty Building, plans of	2	305
New York City—Fordham University, Historic Chapel, Renovation of	2	303
New York City—Fordham University, Improvements of 1927	1	143
New York City—Fordham University, Indexing of the new Library	1	143
New York City—Fordham University, Notes on the School of Social Service and Sociology	3	560
New York City—Regis High School, Gift to Regis Library	2	316
New York City—Regis High School, Registration	2	315
New York City—St. Francis Xavier's, Clark, Fr. Tribute to	2	316
New York City—St. Francis Xavier's, Escort, Cardinal's	2	317
New York City—St .Francis Xavier's, Deaf Mutes, Mission to	2	317
New York City—St. Francis Xavier's, Jesuits, Tribute to	1	144
New York City—St. Francis Xavier's, Party, Christmas	2	317
New York City—Universal Knowledge Foundation, Reception to Cardinal Hayes	1	147
Lectures on the Jesuit Martyrs of North America	1	147
Philadelphia, Pa.—St. Joseph's College, The New	2	308
Washington, D. C.—Georgetown University, Renovation of the Auditorium	2	306
Washington, D. C.—Georgetown University, Some Remarks on Georgetown Hospital	2	307
Washington, D. C.—Georgetown University, Phillips, Fr. Research Work of	2	308
Washington, D. C.—Georgetown University, Tondorf, Fr. Honored	1	144

Missouri Province

Cincinnati—St. Xavier's College, Bellarmine Society	1	139
Cincinnati—St. Xavier's College, Inquiry Class	2	293
Denver Col.—Sacred Heart-Loyola Parish Activities of	1	140
Milwaukee, Wis.—Marquette University, Board of Regents, Creation of	1	134
Omaha, Neb.—Creighton University, School of Nursing opened	3	551
St. Louis, Mo.—St. Elizabeth's New site Selected	3	550
St. Louis, Mo.—St. Elizabeth's Notable Confirmation Class	3	549
St. Louis, Mo.—St. Louis University. "Catalogus Primus" Discovered	3	551
St. Louis, Mo.—St. Louis University, Gift of Books from the Pope	2	291

	No.	Page
St. Louis, Mo.—St. Louis University, Philosophers Academy	2	291
St. Louis, Mo.—St. Louis University, Psychology Seminar	2	292
St. Louis, Mo.—St. Louis University, Study Club Activities	2	292
St. Louis, Mo.—St. Louis University, Schwitalla, Fr. Pres. M. H. A.	3	551
St. Louis, Mo.—St. Louis University, Third Meeting of Seismologists	1	132
St. Louis, Mo.—St. Louis University, Tornado	1	136
St. Mary's, Kansas—Visit of State Board of Regents	3	551
St. Stephen's, Wy.—St. Stephen's Mission, Fire at..	3	549
New England Province		
Boston, Mass.—Boston College, All British Debate	2	294
Boston, Mass.—Boston College, Harvard Debate....	2	294
Weston, Mass.—Arrival of the Theologians	1	127
Weston, Mass.—Opening of the New Building	1	126
Weston, Mass.—Ordinations	1	127
Weston, Mass.—Schola Brevis	1	127
Worcester, Mass.—Holy Cross College, Consecration of Bishop Dinand	1	127
Worestecr Mass.—H,oly Cross College, Dedication of the New Library	1	128
Worcester, Mass.—Holy Cross College, Third Annual Meeting of the American Catholic Philosophical Association	2	299
New Orleans Province		
Albuquerque, N. M.—San Filipe, Unique "Three Hours"	3	553
Grand Coteau, La.—New Grotto	2	302
Grand Coteau, La.—Pilgrimage in Honor of St. John Berchmans	3	554
Hot Springs, N. C.—Father Whipple's Poor	2	301
New Orleans, La.—LL. D. Conferred on Hon. Paul Claudel	3	555
Spring Hill College—Mobile Hall, Dedication of....	1	131
Spring Hill College—General Notes	2	302

THE
WOODSTOCK LETTERS
VOL. LVII, No. 1.

THE ALOYSIAN PILGRIMAGE*

A Letter from Father Tallon

DEAR FATHER EDITOR:

I thought the best way of giving you the information you ask about the Pilgrimage would be to sit down and tell you all I know.

There were just forty in the Pilgrimage. Besides those mentioned on the list a gentleman came from a Sodality of Father Carbajal down in Louisiana who did not travel under the Cook management as we did, but followed us along the way. Incidently he told me at the end it cost him $100 or $200 more for the round trip and when he returned to New York he had only his fare left back to Louisiana.

There were in all from the United States just about one hundred men: besides our own forty, of whom three were from New England, three from New Orleans, and two from California, there was another Pilgrimage of forty-five from the Missouri Province, and a third of twenty-five from the California Province. The Missouri group sailed a week or ten days ahead of us and we met them first at Genoa where they boarded the train we were

* 'There is question here of something more than the composition of a formula, or the mere celebration of an Anniversary. It is our wish that the young of today should take upon themselves the inauguration of a new epoch of Catholic enthusiasm, an epoch marked by ideals of conduct as high and as noble as those which animated St. Aloysius. Let our young men feel ashamed to stand idly by and confine their zeal to complaints and regrets for the abuses that surround them. It is in the hands of such as they, Crusaders in a new and noble manner, that the Cross of Christ can be once more borne at the head of the forces of civilization, a pledge of a new era, more lofty in its ideals and more intense in its Catholicity." Pope Pius XI.

on to Rome on Christmas Eve, and we met the California group the day after Christmas in Rome as I shall tell you. They had sailed direct for Naples four days before us.

We sailed from New York on the *Berengaria* December 15th. We were scheduled to sail at 2 p. m. but we didn't get off until six because of the bad weather, damp and foggy. Let me tell you, though, first of the great kindness and cordiality of Father Rector, Father O'Gorman, and Father Archdeacon, Prefect of Studies, Faculty and Students of Regis High School. We had received an invitation to meet for Mass and Holy Communion in the morning at the Regis School Chapel where the boys gathered and received Communion with the Senior class of the High School also present with great courtesy in the Chapel. After Mass we recited the Itinerarium and then again through the kindness of the School, breakfast was served for us there. This was by no means the end, though, of the wonderful send-off that had been prepared for us. After breakfast they escorted us to the main entrance of the School where the whole School was drawn up in the street to give us a cheer and a bon voyage. The photographer was there too as he had been in the breakfast hall and took another picture of the assemblage with delegates to Rome in the centre. Then the next thing was an automobile cortege that was waiting to take us to the residence of His Eminence the Cardinal Archbishop of New York for his farewell words and blessing. The automobiles were then at our disposal from that time, about ten a. m., until the time set for sailing, two p. m.

The Cardinal received us very graciously in the Lady Chapel of the Cathedral, and made a very neat address to the boys, praising their devotion to St. Aloysius and their errand of piety. He blessed them all and met them one by one and they were introduced to him, and then we all went together to the side door of the Cathedral in Fiftieth Street where he had consented to have his picture taken with the party. This picture turned out best of all and was the one that the boys of course were most proud of. It was printed at once and in our hands before the boat sailed and when we reached Rome on Christmas Eve there was a copy of the New York Tribune waiting for us in which the picture had been reproduced.

Delegations from Regis High School, Xavier, St. Peter's, Brooklyn, and Loyola School were at the boat to see us off along with a very large crowd of relatives and friends of the boys. They stayed around cheering and helloing and shouting for two or three hours. We urged them not to wait when we saw that the boat was going to be delayed in sailing and we left quietly at six p. m. from the silent pier.

We gathered for the first time on the boat immediately after dinner in a room which the Cunard management had placed at our disposal for the trip. There we recited the rosary together and I distributed to the boys a souvenir of the Pilgrimage which I had prepared, a small address book in leather with the picture of the Saint on the inside and the inscription "The Aloysian Pilgrimage, December 1926". This pleased them immensely and they set to work at once getting names and addresses. They seem to have desisted from the pursuit of names and addresses after that until the boat was a day out of New York on the return when they went desperately to work to complete their list. In the meanwhile, however, they had been at work hunting up other autographs, the Captain was one, the six day bicycle racers and a lightweight prize fighter were others much sought for. Also two of the waiters, one named Jarvis and the other nicknamed "Valentino" for his good looks, and both very popular for their polite service with the High School boys, were placed on the list of honor. Every night after that we met in the same room in the evening and said the Rosary and made any announcements that had to be made for the next day. I never had to "call" them but once when I got word that some of them had been gambling a bit at cards one evening in the cabin and I never had to say another word to them about that or anything else in the way of good discipline all the way round.

Indeed I cannot praise them enough for their fine conduct on the trip. Repeatedly passengers spoke to me about the splendid quality of the boys: one priest who was with us on the way over, volunteered the remark: "Father, you could take those boys anywhere in the world". I reflected frequently on the trip and afterwards that that was the only kind of boys that you could ven-

ture to take on a trip abroad. There is no way of control in such cases except a sense of honor and virtue. We had Mass every morning and the boys were very faithful in attendance and received Holy Communion frequently. There was a general Communion of thanksgiving the day before we landed at Cherbourg and on Sunday during the voyage the boys sang at Mass under the direction of Father Fleming, much to the satisfaction of Owen Murphy, the steward in charge of the Mass services, and the other faithful present. This Owen Murphy was wonderfully devoted to his work in charge of the Chapel and was proud to have a crowd of boys like ours to show off to the rest of the crew. He was a devout Catholic and witty and shrewd and I could see from his talk that the crew put him continually on his defense of his faith, probably largely to hear his good answers to their objections. The Marlborough Case was in the papers at the time so he was kept busy. He was proud of a book which he kept with the autographs of priests and bishops and Cardinals who had travelled with him. He had been in charge of the Cardinals who came over in the *Berengaria* for the Eucharistic Congress. No priest need ever go without a server on that ship. Murphy was always at the door of the room when Mass began and if the boy who was to serve was not present Murphy would be there to take his place.

No summer voyage could have been calmer than this December trip of ours. Only one boy was at all sick on the way over. (They paid up for that on the way back when two-thirds of them were counted out). There was a birthday party on the 17th of December when the youngest of the crowd came to the age of fifteen: we served him a birthday cake at the table with fifteen candles gleaming. There were calls for a "speech" but he ran away from the table. I thought that he had been overcome with embarrassment and after dinner went to his room, and found that he had at that inopportune time had a fear of seasickness and had left the dining room for safety. During the day they were all over the boat, out on deck playing games or down in the bottom of the ship examining the engines, and at night they were talking in the cabins until I know not what hour. A man

died on the ship the last day out. Luckily I had brought the holy oils and just reached him in time to give him Extreme Unction and absolution before he died.

Cherbourg on the twenty-second a. m. This was the first glimpse of Europe to most of the boys and they were missing nothing. That old-world city with its small houses, much-ornamented and many-chimneyed, was their first impression of France. "Look," they cried, "it's like a toy city or the back scene on a stage". Wagons were drawn by horses, and then as they went through the country-side of France the clustering stone houses with their yellow and purple tiled roofs and the church steeple in the centre of the village and the Lombardy poplars stretching in a straight and single file across the fields: all these things excited them greatly. The first place they ran for after getting through the customs was a coffee-house opposite the railroad station and found it great fun trying to make themselves understood in the new French tongue.

Then off to Paris with a stop at Lisieux. Stopping at Lisieux was an after-thought to our first planning of the Pilgrimage and even though it meant getting in very late that night to Paris and out very early the next morning for Turin I knew that the boys would not want to miss it. They were amply repaid for the hurry of the rest of the trip by the devotion that they found there. They spent four hours there lingering around the church and visiting the home of the Little Flower, and obtaining pictures and relics. One of the boys in the party was lame from an attack of infantile paralysis which he had suffered when a child. We were praying for a cure and by the kindness of the Sisters in the convent he was admitted to the sacristy of the church after benediction in the evening and the relic which they sent down to the sacristy was applied to him, but it was not God's will to give us the cure that we were praying for.

We reached Paris at 12 o'clock midnight. We were called the next morning at five. When I got down stairs the conductor of the party, an Italian gentleman by the name of Frati, was in despair. He was running up and down the corridor in excitement and waving his hands. "What is the matter?" I asked; "They refuse to get up,"

he answered. He was ready to abandon the trip right there. But with the help of the early risers we got them all out on the train in time. The same performance was repeated the next morning at Turin which we reached at two a. m. on the twenty-fourth and left at six a. m. We reached Rome that evening at eight o'clock, then midnight Mass and no sleep until two a. m. on Christmas morning; then they went to bed and slept right round the clock. One boy did not awake until six p. m. on the twenty-fifth. They easily persuaded him that it was Sunday morning the twenty-sixth and they were going to Mass.

Father Assistant, Father Mattern, and Father Donnelly, his Secretary, and Father O'Rourke, the Rector of the Biblical Institute, and the Biennists, Fathers Matthews, Moran, and Kearney met us on our arrival in Rome. Their kindness never failed from that time till the end of our week's stay in Rome. During that week's time, with the constant, unfailing attention of these good Fathers to go with them here and there the boys were satisfied that they had seen most of the principal places of interest in Rome, and were sure that they had learned more of the interesting history of places visited than they could have learned in any other way, They were deeply grateful for this extraordinary attention shown to them. Midnight Mass, as I said, they heard in the Basilica of Santa Maria Maggiore and received their Christmas Communion and saw the relic of the Crib of Christ which is exposed to public veneration on this day and carried in procession through the church. I think they were a little homesick here. Churches in Rome as everybody knows are different from the churches in our own country. I know that the boys felt the most devotion in the American Church of Santa Susanna where there are pews to worship in, and they were wishing this Christmas night that they were back each in the family pew of his parish church with the silent crowd of worshippers that would be there and not moving and swaying with the vast crowd that filled the open spaces of the large Basilica of St. Mary Major.

The forty boys of the Pilgrimage took part in all the services of the Aloysian Celebration in Rome. They were present when the head of St. Aloysius was brought

from Mantua and taken in procession to the Church of the Gesú, and ten of their number walked in the procession for Benediction (with torches) one of the nights of the Triduum. One of their number, Joseph Desmond, member of the Junior Class of Canisius College, Buffalo, led off the addresses of the different national groups. A member of the Missouri Group presented the names from America of those who had signed the Aloysian Pledge or Plan of Life in the ceremony at St. Ignatius' on the last night of the triduum. They were present at the private Mass which the Holy Father said for the members of the Pilgrimage in the private chapel of the Vatican and afterwards received Holy Communion for the Aloysian Celebration in St. Peter's.

In addition to being present at all the exercises of the Aloysian Celebration the American Pilgrims were also privileged to be allowed in special audience with Father General, and also in union with the other Pilgrims to be received in audience by Our Holy Father, the Sovereign Pontiff, and to be present at the Solemn Pontifical Mass which he said in St. Peter's on December 31st.

It was on the afternoon of the thirtieth that Father General received the American Group in the room of the German College where the Congregations are held. The boys were placed around the sides of the room and were no sooner ready and in their places than Father General appeared. They admired the nervous energy in a man of his slight frame. He outdistanced the Fathers who were accompanying him, Father Demaux-Lagrange, Secretary of the Society, Father Mattern, and Father Donnelly, as he advanced into the room. He spoke in Latin to the boys, which I then repeated in English. He spoke of his pleasure in meeting the students of the Jesuit Schools when they came to Rome and how faithful they were for the most part in coming to see him when they were there. He praised their piety and devotion to St. Aloysius that had led them to a long journey to do him honor and expressed the hope that as the industry and enterprise of America had shown the way in business and material progress to the whole world so the spiritual energy such as that of the American Pilgrims would strengthen and increase the spiritual life of their own countrymen. He

ended with his blessing and asked for the prayers of all the boys, and distributed to each of them a medal as a souvenir of the happy meeting.

It was the day before that the boys had been to the private Mass of the Holy Father and in the afternoon had their audience with him. Such a crowd of young men as were gathered in the halls of the Vatican that afternoon. They were grouped according to the nations and placed in the rooms in that way. The United States group found themselves together in two adjoining rooms. They could hear the hymns and "Vive le Pape" as the Holy Father advanced along the corridor nearer and nearer. Finally he stood in the doorway of the outer room. They fell on their knees. He said "welcome, welcome" and passed along the line and around the room giving each one his hand to kiss and saying a word in passing to this one and that as for instance to an Indian boy who had come with the California group from Seattle. As he left the rooms the boys stood up and applauded. They will never forget the day that they knelt thus before the Pope and received his blessing. Downstairs afterwards all the Pilgrims from all the Nations, about four thousand in all, were gathered together and the Holy Father addressed them in Latin, encouraging them to persevering earnestness in the practice of their faith: "watch and pray".

The most gorgeous and impressive ceremony of all of course was the Solemn Pontifical Mass. I couldn't attempt to describe that to you: one has to be there to realize all the magnificence of it, the vast throng filling that immense Basilica, the high clear bugle call of the "Tu es Petrus," as the procession bearing the Holy Father enters the inner Church, the devotion of the people to their Pontiff, the united cries of "Vive le Pape",— and suddenly in the silence of the huge cathedral a "Vive le Pape" right in your ear, the procession up the aisle with dignitaries of all kinds and the line of Cardinals at the end, and the solemn ceremony of the Pope's Mass afterwards: it passes description. They had been standing from nine to one or two in the afternoon, but though they were tired they knew that they had seen the greatest ceremony in the world and were prouder than ever in their membership in that Kingdom of Christ on Earth

that has the Pope for its earthly Pontiff. It was undoubtedly the crown of all their days in Rome.

January first it was all over and we left Rome nine a. m., sped on the way by those good friends and hosts of our stay in Rome: Father O'Rourke, Fathers Matthews, Moran and Kearney. Overnight at Turin on the second, Sunday, and on to Paris in the afternoon. We arrived there on the morning of the third. The first ship sailing home in the New Year was on the fifth. We had chosen the *SS. Paris* for the return journey, sailing from Havre on the fifth, and the days between were spent in Paris, sightseeing. The boys never were so light-hearted and happy as on the afternoon of the fifth going on the train from Paris up to Havre. They were singing together all the songs they knew. Our conductor, Mr. Frati, was astounded. "Look, Father", he said, "they are happy to leave France". He was Italian and he rather enjoyed that, but it was not so much happy to leave France as glad to be on their way back to the U. S. A.

There was nothing exciting except the seasickness on the way back. But, oh, the joy, that morning of the twelfth of January when they came on deck and saw the familiar shoreline of New York and the Goddess of Liberty welcoming them in the lower harbor. Then on up to the dock. Craning their necks and straining their eyes to recognize relatives and friends. They were all there in large numbers to greet us home just as they had gathered for good wishes at parting. Xavier High School was out in force with a squad of cadets and the Regimental Band.

And so we parted after twenty-eight happy and memorable days together. We had said our farewells at a little banquet of our own on board the boat the last night out.

There we had had our speeches and our last pledges of fidelity to the purpose of our pilgrimage. And each one voted each the finest fellow he had ever met.

Very devotedly,

WILLIAM T. TALLON, S. J.

THE PILGRIMS

FORDHAM UNIVERSITY: William P. Boyd, Frank Carroll, Julius Heide, Andrew H. Heide, Harold J. Loughran, Cornelius Lane.

FORDHAM PREPARATORY SCHOOL: Daniel Adamson, Kenneth Brasted, Arthur P. Loughran.

LOYOLA SCHOOL (N. Y.) Charles Charlesworth, John B. Coleman, Jr., R. Vernon Murphy.

GEORGETOWN UNIVERSITY: Francis D. Cronin.

ST. JOSEPH'S COLLEGE (Phila. Pa.) Hugh G. Grady, James E. Currie, Henry Gerald Smith, Thomas Slattery.

ST. JOSEPH'S PREPARATORY: Victor L. Backer, James Miles O'Brien.

HOLY CROSS COLLEGE: John J. Dempsey.

CANISIUS COLLEGE (Buffalo, N. Y.) Joseph Desmond.

LOYOLA UNIVERSITY (New Orleans) Paul A. Gaudet.

BOSTON COLLEGE: Thomas C. Heffernan.

BROOKLYN COLLEGE PREPARATORY: Edward Kelly, John J. McGuire, Charles L. O'Connor, William V. Pascual, Blaise Scavullo, Paul Straum.

SPRING HILL COLLEGE: Yancy C. Lott.

ST. PETER'S HIGH SCHOOL (Jersey City) Justin D. Mahon, John L. Milton, Bernard J. Mooney.

REGIS HIGH SCHOOL (N. Y.) Owen P. McGivern, Kevin J. O'Brien.

JESUIT HIGH SCHOOL (New Orleans) Daniel Murphy.

XAVIER HIGH SCHOOL (N. Y.) Vincent P. McGorry.

SEATTLE COLLEGE: Duane Peabody, Richard Reaney.

SPIRITUAL DIRECTORS

The Rev. William T. Tallon, S. J., Fordham.
The Rev. Richard A. Fleming, S. J., St. Peter's.
The Rev. John Murphy, S. J., Spring Hill College.

RESOLUTIONS

(Presented to the Holy Father)

We, Catholic young men, of the whole world associated in spirit at the tomb of our glorious Patron, declare that we are ready, with the assistance of God's grace, to make a practical application to our lives of the ideals which made St. Aloysius the pride of Christian youth for all time. In particular we declare ourselves ready:

1. To keep the Catholic Faith that is in each of us, secure from the doubts and dangers of unbelief and impiety;

2. To be loyal subjects and defenders of the Catholic Church, the spouse of Christ, and our dear Mother; and to protect Her faithfully against all attacks;

3. To make Catholic ideals and principles dominant in our lives, and for this end to study to increase our knowledge of our religion;

4. To show in our daily lives that true strength of character consists in self control; and therefore to maintain a spotless purity despite the temptations and allurements of pleasure around us;

5. To strive to acquire a truly Catholic character showing gratitude towards our parents and benefactors, being firm in friendship, kind to the weak, and gentle to the suffering.

We implore our Mother Mary and St. Aloysius, our Patron, to obtain for us from the Sacred Heart of Jesus, grace to be faithful to these solemn promises, and strength to assist, as far as we may, in the spreading of the "Kingdom of Christ" on earth.

SAINT IGNATIUS AND THE AMERICAS

By Father Timothy Barrett, S. J.

"Procedunt ei (Christophoro Colombo) obviam venienti procer magnopere excipitur novi orbis inventor."*

These words describe the reception of Christopher Columbus on his return from his voyage of discovery. He was received with joy as the discoverer of the new world (novus orbis), the name given to the land he found, the present north, central and south America. "Novus orbis" is a phrase commonly used at the time as in the text just quoted and leaves no doubt as to its meaning.

About twenty-three years after Columbus' return another document drawn up by a great Spaniard reads as follows: "Hence whatever it be that pertains to the good of souls or to the spread of the Faith and is commanded by his Holiness, the Pope, we are, straightway and without tergiversation or excuse of any kind, obliged to carry out as far as in us lies—whether it be that they wish to send us to the Turks or to the new world or to the Lutherans or to any other infidels or believers" (Tacchi-Venturi; History of the Society of Jesus, C. II p. 299) The passage quoted is from the *Minuta* of the five points or articles presented by Saint Ignatius to His Holiness Pope Paul III, in relation to the Society he wished to have approved. Cardinal Gaspar Contarini read the five points to the Pope who immediately approved them *viva voce*. The approval was given September 3, 1539, a year before the formal confirmation, September 27, 1540. The articles presented for approval are the first draft of the "Formula Instituti" to be found in the two Constitutiones "Regimini Militantis" of Paul III, and in "Exposcit Debitum" of Julius III. Some changes were made, for instance a more perfect division of people among whom the Society was to work. The new world had been discovered in 1492 when Ignatius was an infant. It was in the heart and on the lips of all Spaniards who loved the glory of their fatherland. Did the soldier foresee in the "great enlightenment" given him

on the banks of the Cardonel that the Americas would be a field of his sons' labors? We do not know! But we do know that when he put his designs before the Sovereign Pontiff, the new world, the Americas, came almost first in the list of fields he wished to harvest for Christ.

In tracing back to the Jesuit missionary enterprise, the Americas, the new world, after the Turks, goes straight to the heart of our holy Father St. Ignatius, and Jesuits in every section of the Western world can look to that heart for encouragement and aid in their efforts to carry on God's work.

*(Words taken from a commentary on the Psalms by the Rt. Rev. Augustine Justinian, O.P., Titular Bishop of Nebbio. The title is: "Psalterium, Hebraeum, Graecum, Arabicum et Caldeum cum Tribus Latinis Interpretationibus et Glossis; Genevae, 1516) The psalterium is one of the memorable works in the Woodstock College Library. As the author was a Genoese he takes occasion to tell of the great discovery of Columbus, a'so a Genoese, by whom in our own days almost another world was discovered and aggregated to the assembly of Christians. The following quotation is found in a rather long marginal note to Psalm 18 (19) v. 5: "In omnem terram exivit sonus eorum et in fines orbis terrae verba eorum." The author says that it was not foreign to his purpose to insert a life of Columbus at this point, because he was in the habit of announcing publicly that he was chosen to be the means of fulfilling the prophecy.

Catholic Foundations in Secular Universites*

By Father Mario Barbera S J.

A question of very great importance has recently arisen amongst Catholics in the United States of America; namely, whether or not they should found Catholic Colleges and seats of learning in secular universities.

Those favoring the idea of the foundations cite advantages of their position. The dangerous phase of this question, however, must not be overlooked; for such foundations, constituting a moral unit with secular universities, would attract students there to the detriment of the numerous excellent Catholic universities, create prejudice against the latter and cause great danger to the faith and morals of those attending these schools. But in order to come to a fair and adequate solution of the question, it is necessary to study circumstances, especially the religious and moral conditions in secular universities of the great American republic, according to the most accurate information that can be obtained.

I

Godless Schools

Eighty years ago in the United States religion was taught in all the lower schools and nearly all the colleges and universities were Christian institutions in which some form of the Christian faith was inculcated. It was Horace Mann who in the middle of the nineteenth century abolished religious instruction from public grade schools. Soon after, religion lost its place of honor in many private colleges as well as in all the state universities, and its teaching was abandoned. The Creator was exiled from His own creation and His very existence together with the immortality of the human soul was denied. Professor James Leuba, in a book entitled "Belief in God and Immortality" says that only twenty-seven percent of the eminent professors in the schools of America believe in God, and that scarcely thirty-five percent believe in the immortality of the soul. Leuba boasts of this fact and because to his mind religion stands in the way of science and freedom of thought, he is jubilant over the prospect of its destruction.

*Translated from the Italian by Gabriel A. Zema, S. J.

It is not hard to foresee what will become of the future generations if our youth of school age must receive their mental nourishment from streams polluted at the source. Present conditions are so deplorable that Doctor Henry Prichett when offering (in 1917) a third of a million dollars to the Marquette University Medical School had this to say: "The Carnegie Foundation believes that medical institutions should be controlled by men of sound moral views. Elihu Root (one of the greatest legal lights in America) and I believe that you Jesuits have the principles upon which the perpetuity of our nation is based, and for that reason, presupposing, of course, your Class A medical standards, the Foundation is going to give Marquette money."

Educators of the type of Leuba, who scarcely deserve to be called learned, belong to an unreasoning generation of atheists; yet they hold important positions in our universities where their students end up by throwing faith and morals overboard.

Referring to this great national peril to our youth Cardinal O'Connell stated in 1917: "For years the Catholic Church has been cautioning America against these growing evils in the training of youth. For years, by dint of tremendous sacrifices our people have warded off this danger to their own children. Until now the only answer has been either a mocking smile or a bitter frown. But now it is not we who warn but Professor Leuba who exults. Christian parents, what is to be your answer?"

Eight years before that, in 1909, Bishop McQuaid defied the presidents of several secular colleges to deny the findings of an investigation made by Harold Bolce, who had interviewed professors and attended lectures for a long time at Harvard, Yale, Princeton, Columbia, California, Chicago, Syracuse, Cornell, Kansas, Nebraska, Wisconsin and Michigan. Not one of them dared to deny the charges of the trained investigator. "It appears that students may absorb ad libitum, what conventional society condemns as tainted ethics unless the professor, seeking publicity or inexpert in dodging it, arouses the wrath of the community. A doctrine which, universally applied, might overturn religion, society and the civil law, is accepted as placidly as a demonstration in geometry or algebra. ("Blasting at the Rock of Ages" COSMOPOLITAN, May, 1909, page 668).

From Boston to California the investigator found professors who reviled the decalogue and who, while absolutely rejecting dogma, did not hesitate to dogmatize and circulate their own opinions as if they were gospel truth. What wonder, that a Harvard Unitarian clergyman exasperated beyond endurance characterized this type of educator as an "intellectual tyrant" a veritable Tamerlane who if he rears no pyramids of skulls leaves behind him a multitude of muddled brains." (Ibid. page 668.)

Zueblin of the University of Chicago makes merry at the expense of a divine law which according to medievalists binds the conscience of man. Sumner of Yale pours forth invective and ridicule upon those who dare to deny that the moral code is man-made and changeable. Fite of Princeton defends birth control and strives to fasten upon all who condemn the legions of onanists, the responsibility for countless crimes of abortion and prostitution.

Giddings of Columbia University assumes the role of an advocate of free love, declaring that many extramarital relationships of men and women are more sacred than those sanctioned by the bond of marriage. Ross of the University of Wisconsin regards those who limit their offspring by the use of contraceptive means as more conscientious than those who have due regard for the divine will which has made the generation of children the primary purpose of marriage. Such educators prate about the responsibility that parents have for the lives that they have bade to be, but, as Kathleen Norris says in her beautiful work entitled "Mother," (a courageous indictment of race suicide), "there is no responsibility like unto that of those parents who decree that little lives simply shall not be."

Like Sumner of Yale University, Professor Blackmar of Kansas teaches that "the standards of right perpetually change in social life, these varying standards being found not only in different races but in the same race from age to age." (Bolce, page 666).

Even William James of Harvard is carried away by the current of materialism when, for the nonce, forgetting that Infinite Wisdom used the words 'Thou shalt not' in the ten commandments, he insists that it is possible to "spoil the merit of a teaching by mixing with it that dogmatic temper which, by unconditional thou-shalt-nots,

changes a growing, elastic and continuous life into a system of relics and dry bones." (Ibid. page 666).

Forgetting that the Omnipotence of God does not need to use hammer and chisel, since, as the Psalmist says, "He spoke and they were made, He commanded and they were created," Professor Earp of Syracuse University pictures God perspiring over the carving of the ten commandments in stone. His blasphemous words might have been withheld if his education had not been steeped in materialism, making it well-nigh impossible for him to know what even the little child learns about the nature of God in the penny catechism. Men who fail to note that "the heavens proclaim the glory of God" and become wise in their own conceit often descend to the level of "dumb driven cattle."

Examples of such facts can be multiplied to prove that Harold Bolce was right when he wrote in May, 1909, that secular universities in the United States, are blasting the rock of ages, teaching that immorality is simply an act in contravention of society's accepted standards and that "the highest ethical life consists, at all times, in the breaking of rules which have grown too narrow for the actual case." (Bolce, page 666).

II

Moral Decay and Religious Anarchy

When Professor Leuba published in 1916 the book already referred to, conditions in American universities were deplorable. Since then they have become worse. If Catholic universities cannot stem the tide of materialism, if secular educators fail to cooperate in the movement of "a return to God" it is not improbable that before long another Gibbon will come forward to write modern America's epitaph in some such words as these, 'The Decline and Fall of the American Republic."

Oliver Wendell Holmes, one of the Justices of the Supreme Court of the nation and a Harvard alumnus, writing in the "Harvard Law Review" of November, 1918, uttered statements that are unworthy of a jurist. "The jurist's search," he tells us "for criteria of universal validity which he collects under the head of natural law" can not be approved. He seems to forget that the precepts of natural law find their strength and

validity in the immutable and necessary will of God, and that they are therefore as unchangeable as the Divine Essence itself.

Justice Holmes teaches, moreover, that truths are only relative; a theory admitted and taught in secular schools, as was made clear in the convention of the American Association of Philosophers held at Evanston, Illinois, in March, 1921. Practically all the heads of the department of philosophy in forty higher institutions of learning rejected all absolute truths and scoffed at the idea that objective evidence is the ultimate criterion of truth. Practically without exception all law schools in any way connected with secular universities reject natural law as the foundation of civil law. In courses in medicine infanticide is regarded as legitimate; and sterilization of the defective is commended, as well as 'euthanasia', which Professor Bateson of England calls, " the painless extinction of unfortunate sufferers. ' With Holmes modern educators look upon man as a mere 'ganglion' immersed in space, "a being produced by the universe," like a grain of sand which is as much beyond our grasp as man. They assert that "man, after all, should be put in the same category as a dog for we do know that a certain complex of energies can wag its tail and another can make syllogisms."

When two students were expelled from a secular university for serious breaches of discipline a certain professor pleaded in their behalf alleging that morality had nothing to do with education and that therefore the authorities had no right to send away students for infractions of the moral law. This is good logic if it be admitted that man is nothing more than a dog.

The modern educator does not look upon man as a being worthy of reward or punishment; much less does he accept the idea of a God who punishes with eternal fire. From a conference on "Attributes of God," held by L. R. Farnell in December, 1925, one can see exactly the trend of secular learning in the United States. "Little by little," we read, "we are abandoning the doctrine of eternal damnation, silently on the whole, without the intellectual labor of disproving it or of reconciling our abandonment with the authority of scripture; we abandon it merely with instinctive abhorrence; and with the higher intuition of God's justice we refuse to stain it with the cruelty with which the theologians of many ages,

Jewish, Christian and Moslem have constructed their visions of hell."

The President of the University of Michigan, Doctor Clarence Little, during the scholastic year, 1925-1926, repeatedly defended the legitimacy of birth control. This is another sample of unrestraint in the schools like that of David Kinley, President of the University of Illinois, who recently ridiculed the doctrine of original sin. It is evident that he never went to the trouble of looking up a single author on the subject, and so his lecture was no more scientific than that of Professor Paul, Head of the department of English at the same university, who two summers ago devoted a whole hour to some nuns (who were all too ignorant of the fact that Canon Law forbids them to frequent such schools) in an attempt to prove to them an incoherence in the petitions in the Lord's Prayer.

In August, 1923, Doctor Glenn Frank, who became President of the University of Wisconsin in 1925, published an article in the "Century Magazine" entitled: "Liberalizing the Fundamentalist Movement." The following are a few of the suggestions that he makes. 1. "Substitute the religion of Jesus for Christianity;" 2. "Make faith a matter of adventure rather than a matter of assent;" 3. "Ask men to believe only what they can use, only what is true for them;" 4. "Know God as the heart and the mind of the universe rather than as its judge;" 5. "Define sin as anything that hurts life rather than something that offends God." Comment is unnecessary here.

Anarchy in secular universities is alarmingly on the increase. There is clear evidence of this in an address delivered in March, 1924 by President Hopkins to one thousand Dartmouth alumni assembled in Chicago. He had been criticised for having allowed a certain radical speaker to address the college students. His reply was: "Were Lenin and Trotsky available I would certainly bring them in. I know no man and no interest I would not present if this would stir up the mind of the undergraduates."

In 1924 the late President Burton of the University of Michigan, at a convention of presidents of secular universities made the significant admission: "We know that the teaching of determinism in our schools (viz. secular institutions) is in great measure, responsible for the evils with which we must contend."

In consequence of such teaching, the secular university has become a real menace to the spiritual life of the nation. Crime is increasing to a frightful extent and law-abiding citizens are beginning to doubt whether Horace Mann was really a benefactor of the United States when about eighty years ago he debarred religion from the public schools.

III

Entirely Catholic School is Necessary

The teaching of strictly religious subjects, however, is not sufficient when other courses of instruction are in the hands of atheists, materialists, and rationalists. To make sure, therefore, that succeeding generations will receive a Christian character formation it is absolutely necessary that all instruction and every branch of learning be set in a religious atmosphere and be guided by Catholic principles.

This great and very practical principle was clearly and effectively enunciated recently by the Most Reverend Michael J. Curley, Archbishop of Baltimore:

> "It has been said that Catholic education is merely secular education plus instruction in religion, and that secular education is merely Catholic education with religious instruction left out. Both contentions are false and evidence an ignorance of the true purpose and worth of Catholic education. In a Catholic education religion permeates the very atmosphere of the school.
>
> "There are great numbers of Catholic men and women attending purely secular universities. For their care there has grown up a system which would add to their secular courses but a smattering of religious instruction. I find that the atmosphere of secularism in these institutions of learning has been such a great influence upon our own priests attending them that even they have become contaminated." (America, March 20, 1926, p. 537).

Further testimony might be adduced to prove how noxious is the matter taught in the secular universities, how materialistic and atheistic for the most part and therefore immoral and destructive. What has been said

will suffice to make clear the futility of the experiment of the Catholic Foundation and how dangerous is the propaganda for it started by Father John O'Brien and sponsored by many Catholics. The Foundation, consisting solely in the establishment of a Catholic college of religion in a secular university, would afford a natural excuse for Catholics not to enroll in the Catholic universities that are well scattered throughout the United States. It would be even quite harmless for them to attend secular universities it is said and a great advantage too because of the material benefits. Moreover, the character formation and other advantages derived from Catholic schools would, it is said, be secured through the Catholic Foundations.

This course of action is not unlike that started by many Catholics in Italy. Under similar pretexts they have recommended the attendance of Catholic young men in secular rather than Catholic schools. This program, destructive in the extreme and savoring of the spirit of the world, is causing the gradual extinction of some of our Catholic schools and colleges which have been erected at great cost and with many sacrifices while others no longer have the attendance or the prestige they deserve.

Now if the material advantages to be derived from secular universities are considerable, the dangers to morals are not less so since sixty percent of the population adhere to no form of Christian belief. "The United States are no longer looked upon as a Christion nation," declared Dr. Frederick Hoffman of New York speaking before the American Scientific Union. "More than ninety percent of the children are being educated in schools where religion is debarred by law and where arithmetic, mathematics and the art of reading and writing are substituted for the Gospel of Christ. Not one out of ten of those who attend public schools is afforded anything like adequate instruction in religion and morality. With the opinion still prevalent, that we can rear worthy citizens by training the mind of the child, neglecting even those fundamental principles of religion that train the will, we have become the most insubordinate, the most degenerate and the most delinquent nation in the whole world."

As far back as 1908, on the occasion of the Alaska-Yukon exposition in Seattle, James Hill, the well known millionaire and a non-Catholic did not hesitate to attack publicly the system of education in vogue in the United

States. "We spend millions of dollars to educate our children," he said, "but the result has thus far been a failure." These words were broadcasted by the newspapers but no one dared to contradict them.

IV

The Glory of American Catholicity

In order to keep their children from state schools where religion is completely debarred, American Catholics have, to their great credit, shouldered and thus far borne a very heavy financial burden. Already heavily taxed in order to maintain public schools, they have willingly set themselves the task of building parochial schools. Catholic in every sense, these schools are under the direction of the pastors, are manned for the most part by religious of both sexes at the vast expense of a hundred million dollars yearly. And if we remember that the majority of them are neither wealthy nor in a position to enjoy many of the comforts of life, and that many of them have large families to support, it is not difficult to see what an enormous sacrifice they are making in order to support their own schools.

This is indeed a veritable crown of glory for Catholics who are well aware of the fact that the future of the Church and of society depends upon them. There is scarcely a parish, however small, that has not a school nearby; these schools are numbered in the thousands, scattered throughout the country and valued at not less than $840,000,000, with an attendance of two million children of both sexes. This means that about one half of the Catholic youth of the country are receiving a Christian education, whereas the other half unfortunately have to attend the public schools. Many bishops have given orders that no church should be built without its school, and some will not even allow the construction of the priests' residence unless the school has first been taken into consideration.

American bishops in the Provincial Council of Baltimore in 1829 have made clear the absolute necessity of establishing Catholic schools where the younger generation could derive the benefits of a Christian education. Later on, during the First Plenary Council, convoked in Baltimore in 1852, the bishops were urged to build schools in every parish and if necessary to give aid for

their support from the proceeds of the Church. This injunction was approved and ratified in the Second Plenary Council held in 1875. In the Third Plenary Council in 1884 the obligation was not only imposed upon pastors to build schools but upon parents as well to send their children to them.

Catholics are agreed, then, that the formation of the character of the child must take place in the religious atmosphere of the parochial school. But they do not seem to be as well united as to what is to become of the adolescent and college man. Hence some have not the slighest fear or scruple in allying themselves with secular universities where infidel teaching holds first place. The Church has from the beginning forbidden Catholic young men and even the clergy to attend such secular universities as is evident from the instructions given by Benedict XV. As a matter of fact a decree dated April 30, 1918 issued this order: "If the bishop may in a special case allow a priest to attend a university he must be such as has delved deeply into the study of his religion, is solidly pious and endowed with an extraordinarily strong character." In a letter written by the Sacred Congregation for the Propagation of the Faith, dated January, 1899, and addressed to the bishops of England appear the following serious admonitions:

> "The danger to which the child is exposed in its tender years is not greater than that which he meets later on, but as there are no Catholic universities in England, every precaution must be taken to lessen the danger as much as possible for those who are allowed to attend these universities."

If, then, for very urgent reasons some of the clergy are allowed to register in secular universities in England, the same concession is not applicable in America where Catholic universities actually exist; indeed, no state where Catholics are sufficiently numerous lacks a Catholic college.

These institutions are chartered by the states in which they are located and enjoy the same privileges as state universities. Their reputation is unblemished and their system of education is approved. We can state without fear of contradiction that their courses, those in law for instance, have for a long time been superior to any others, because they have been established upon the sound

principles of that natural law which is rejected by the secular universities.

From St. Mary's College and from Georgetown University have gone forth lawyers and jurists who are looked upon as authorities in the courts. Among others, Creighton University, Omaha, offers degrees in medicine and pharmacy and it may well be proud of the men it has sent forth from its halls. The Westinghouse Company and the Standard Oil Company number among their best engineers some who have graduated from Catholic universities of the West and of the East. It is nevertheless too true that while the state universities can boast of an enrollment of eight, nine and ten thousand students, Catholic universities scarcely number as many as four or five thousand or even a thousand.

If we take into account the sacrifices that have been made and recall the purpose in view, this notable lack of numbers cannot certainly be the fault of the professors, but rather of the students themselves, and of the tepid and deluded Catholics who allowed themselves to be carried away by the destructive spirit of the world.

V

The Loss of Countless Young Men and Women

The harm done to the young men and women themselves and to their families, can scarcely be estimated. Consistent with the atheistic and materialistic doctrines which they teach, secular universities turn out infidel young men and women as products of these doctrines. It could scarcely be otherwise.

In a survey of ten American higher institutions of learning, including one normal school, Professor James H. Leuba ("Belief in God and Immortality" p. 201) states that only 56% of the men in attendance at these schools professed belief in a personal God. In other words 44% denied the existence of the Supreme Being. In a survey on the belief in the immortality of the human soul made in one institution of high rank, assuredly as religious as the average American college, Leuba (Ibid. p. 214) makes this statement: "The most striking result of this inquiry is the high percentage of believers in the lower classes and the relatively high percentage of

disbelivers in the higher classes." From one thousand answers received, ninety-seven percent of which were from students between eighteen and twenty years of age, Leuba (Ibid. p. 280) makes this deduction: "the students' statistics show that young people enter college, possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land and that, as their mental powers mature and their horizon widens, a large percentage of them abandon the cardinal Christian beliefs."

In the Notre Dame Religious Survey for 1924, a Catholic student, who had spent three years at a state school, is quoted as saying: "I know what a Catholic has to contend with (when he associates with secular students). I was disgusted with the State University."

A Texas University graduate writes in similar strain: "I think that, on the whole, the student is given material that would lead him towards the belief that no God existed. ... Among students there seems to be a tendency away from the concept of God.

The students that one meets in secular schools are of such a type that recently college magazines at Harvard, Princeton, Columbia, Yale, Washington, California, Illinois and New York, had to be suppressed by the faculty, the police or the post office inspectors. Commenting on this fact a Methodist clergyman said that "the result of the teaching (of modern professors) is to produce young agnostics."

During the Christmas holidays of 1925 a large group of students representing one hundred and seventy six institutions of learning met at Evanston, Illinois, and showed their contempt for the moral law by passing the following resolution: "Resolved, that the Church take active steps to disseminate knowledge of birth control and that the conference go on record and petition the Church to sanction sterilization of the mentally unfit."

Mr. William B. Joyce in the New York Times (September 1926) agreed with Judge Talley that "more than three-fourths of all major crimes in the country today—murder, assault, hold-up, robbery, embezzlement, forgery, etc.—are committed by young people under twenty-three years of age. Joyce then condemns secular education in these strong words: "This fact, I think suggests conclusively that there is something lacking in our nation's educational system as a moral force." One need not wonder then that the Students' Debate Council officially

sanctioned a debate between the women of the University of California and of Leland Stanford University on the subject: "Resolved that the family is an unnecessary element in the progress of civilization."

VI

Dangers and Illusions of the Illinois Foundation

Inasmuch then as the students at secular universities are deprived of moral and religious teaching and, in consequence, jeopardize the faith and morals of Catholics attending such schools, it doesn't seem proper for a Catholic Chaplain to say that "a Catholic College at the very door of the State University" will bring about "the stabilization of the moral character of youth in the paths of truth and rectitude." But Father O'Brien expects his Catholic Foundation to accomplish much more. "Catholic Education" he says, "does not mean the teaching of physics or chemistry or mathematics by the Church. Catholic education consists essentially in the teaching of the Catholic religion. **Remove that from the curriculum of the Catholic College and you would have but secular education. Instill that into the secular curriculum and you preserve the essential feature of Catholic education.** (Bold Type ours). That is why the Catholic Foundation constitutes the heart of Catholic education, shooting its throbbing life blood throughout the whole body of the curriculum and vivifying it from head to foot." ("A Ghost and its Flight" p. 6).

In an address, delivered in 1923, the same note is sounded. The Catholic Foundation at the University of Illinois according to Father O'Brien, "enables the student to receive a religious education while mastering the secular sciences. It enables the Church to instruct and **thoroughly safeguard her students.** (Bold type ours). it removes the age-old objection (against secular universities) that students could study everything under the sun at a State University, save that which is the most important of all—religion. It is a magnificient adjustment to changed conditions. It means practically the establishment of a Catholic College at the doors of the University—a college teaching those subjects in which the Church is most interested." ("The White Harvest" pp. 9 and 10).

From these two statements it is clear that the Chaplain confounds instruction in the Catholic religion as one of the branches of the curriculum, with Catholic Education in which religion, as the very foundation of education, influences the teaching of history, sociology, botany, psychology, languages, economics, literature and all other branches in the curriculum. How otherwise can we explain his statement, so opposed to the Catholic sense: "Remove that (viz. religion) from the curriculum of the Catholic college and you would have but a secular education. Instill that into the secular curriculum and you preserve the essential feature of Catholic education." ("A Ghost and its Flight." p. 6).

The Chaplain even goes so far as to say that "there is no longer debate in any quarter upon either the feasibility or the necessity of the Foundation Plan." He speaks of Catholics being "forced by any one of a hundred circumstances to attend the State University." (ibid. p. 6). He even drags in Pope Pius X to his support and claims that all the Bishops of Illinois bless this strange alliance of a Catholic college and a secular university: "The encyclical of His Holiness, Pope Pius X, pointed the way. Chaplaincies and Foundations were established throughout the country. Blessed and approved, then, by His Eminence, Cardinal Mundelein, and the Bishops of the state, every stimulus beckons and every prayer pleads to the Knights for the immediate materialization of the Catholic Foundation at the University of Illinois." (Ibid. p. 7) And now His Holiness, Pope Pius XI, is being made to appear in favor of the Catholic Foundation at Illinois. The following statement appears in a program for the Columbus Foundation Card Party held at Chicago, February 13, 1926: "Great stimulus has been given the movement to raise funds for the building of the Catholic Foundation at the University of Illinois by the action of Pope Pius XI in delegating the Rev. Dr. John A. O'Brien, Chaplain for the Catholic students at the University, to bestow the apostolic blessing upon the Catholic student body at Illinois." The Holy Father will probably be surprised to note the significance attached to the apostolic blessing.

Stubbornly clinging to a false philosophy of education in regard to the real meaning of Catholic Education, Father O'Brien still preaches about "Catholic Education adapted to the needs of the times" (i. e. the spurious Illinois brand) and continues to confound the chap-

laincy, whose purpose is to save the souls of 958 Catholics (in 1925-1926), most of whom are at the State University in defiance of the Church's law, with the Catholic Foundation which, like the Methodist, Congregationalist, Baptist and Presbyterian Foundations forms a moral unit with the State University whose courses Catholics are forbidden by canon law to attend. Incidentally, those supporters of the Foundation Plan who argue that the Catholics should establish and richly endow a Foundation at the University of Illinois to compete with the three million five hundred thousand dollar foundation of the Methodists, forget that the Catholic Church, unlike the sects, is unalterable in her opposition to secular education. Catholics must build and support their own schools—academies, colleges and universities—as the Third Plenary Council of Baltimore clearly stated.

If Father O'Brien's theory of education, which does away with the Catholic university, is right the parochial school must go. If courses in religion, pursued by Catholics at the University of Illinois for three semesters out of eight in the four years' course make the State University Catholic, instruction in catechism, added to the curriculum of the public school will make it Catholic. The Church thinks otherwise, not looking upon religion as a branch to be taught but as something that influences the teaching of all branches; hence she wishes her children to attend Catholic schools from the grade school to the university inclusive.

VII

All Catholic Youth Without Exception in Catholic Schools

The Church permits a chaplain to work at a secular university so as to snatch as many brands from the fire as possible. The chaplain's chief work is to try to save the souls of disobedient children who have violated the Church's laws in matriculating at such schools. Not "any one of a hundred circumstances" will justify such attendance but only grave reasons which the bishop must approve and with the condition that the student promise to use the means which will render the proximate occasion of perversion of faith and morals remote.

It is not fair to argue from the Church's permission Cambridge that the same holds for America. In Great granted to Catholics of England to attend Oxford and Britian, and one may add, Continental Europe, absolute necessity is the reason, as Catholic schools can not give degrees and Catholics would be debarred from the professions and all positions of leadership if they were not allowed to attend secular universities. In America colleges and universities are empowered by the State to grant degrees and, as a matter of fact, fifty-six Catholic colleges for men, sixty-five for women and nineteen Catholic universities are giving degrees at the present time. In 1924, according to the survey of the National Catholic Welfare Conference, about thirty-five thousand Catholic young men and women were in Catholic and thirty-eight thousand Catholics in secular institutions. Because of the Foundation propaganda the number of Catholics at Illinois has risen from five hundred to about nine hundred in the past five years. This does not include the large group of teaching nuns, numbering more than one hundred, who studied in the Summer School of the University of Illinois in 1925. The Foundation also acts as a lure, drawing Catholics to the professional schools of the University of Illinois, despite the fact that it is powerless to curb the academic license which in all these schools dons the mantle of freedom and preaches its gospel of moral and intellectual anarchy. Under such circumstances there is no hope of keeping medicine, law, economics, journalism and other professional courses on friendly terms with the ten commandments. The decalogue is cast aside and, in place of the divine, unchangeable moral law, the changeable, human code of the "new morality" is taught.

Very appositely did Archbishop Curley remark in a recent address: "I find that the atmosphere of secularism in these big institutions of learning where perhaps ten thousand are in attendance, has been such a great influence upon our own priests that they have become contaminated." (The Most Reverend Michael J. Curley, Archbishop of Baltimore in an address delivered at Washington, D. C. in March, 1926 to the District of Columbia Chapter of the International Federation of Catholic Alumnae.)

In that same address Archbishop Curley strongly denounced the plan of substituting secular universities plus Catholic Foundations for Catholic universities: "I

sound a warning today against this Plan. I consider it destructive of our whole educational work of three centuries. I consider it disloyal to the mind of the Church. I find the plan opposed to the mind of the Church, dangerous to the Faith and dangerous to the minds and morals of the youth." Evidently Archbishop Curley considers attendance at secular universities opposed to the natural law despite the existence of a Catholic College on the university campus. Seemingly he shares the view of the Editor of the Catholic Bulletin, Cleveland, Ohio, who wrote as follows in February 1926: "The unfortunate Catholics who must risk such an atmosphere to gain knowledge are protected somewhat by the Newman Club system, but to endow foundations for Catholics and thereby, by show of money and luxury, wean away students now enjoying the safety of a Catholic institution would be little short of criminal if the soul is considered as well as the body."

The late Archbishop Ireland, in a pastoral letter addressed to the clergy and laity of the diocese of St. Paul, August 18th, 1913 took the same stand. Pleading with Catholic parents for youths emerging from the parochial (grade) schools, who are to be sent to a high school, college or university, the eloquent prelate said: "There is on the part of some parents the illusion that the religious instruction given in lower schools is adequate to all requirements, that children armed with it may in safety be exposed to the **secularism of higher schools. The contrary is the obvious truth.** (Bold type ours) In the grade or grammar school, pupils are yet immature in mind and are to a great degree, incapable of the deeper and more thorough instruction in religion which they should be possessed of. As they leave the lower schools they are of the age when their mental faculties lead them to think and reason, as heretofore they could not have done. This is the time when they take to themselves the more serious studies in worldly branches of learning — the time, consequently, when religion should be presented to them in its deeper and broader aspects — and it is at this most critical period of their intellectual development that they are withdrawn from the guidance of the Church and placed within an atmosphere not merely negative in its influences but frequently tainted with direct and positive anti-religious and anti-Catholic teaching."

Meeting the argument that seems so cogent to the worldly-minded Catholic, especially of the social-climber

Pope, Archbishop Ireland continues thus: "I am not unaware that now and then in quarters otherwise sincerely Catholic, the notion is entertained that fashion and social ambitions advise certain non-Catholic schools, public or private, rather than Catholic. What the dictates of fashion or social ambition are I do not know, nor do I care to inquire. For this I know, that fashion and social ambition running counter to the dictates of religion, are as the kingdoms offered from the mountain-top to the Savior, as the reward of adoration given to Satan—that the answer to fashion and social ambition in opposition to religion must be none other than the answer of the Savior to the tempter: 'Begone, Satan: for it is written: 'The Lord Thy God, thou shalt adore and Him only shalt thou serve.'"

Yet the creator of the Illinois Foundation would have the Church confine herself to formal courses in religion and turn over her children to such schools for the various courses included in the college or university curriculum. When this is done, he tells us (A Ghost and its Flight," p. 7): "The Church has gained not lost." Father O'Brien received his Doctor of Philosophy degree from the University of Illinois. He was the first priest to receive this distinction. Mindful of Archbishop Curley's warning about contaminated priests at such universities we venture to express the hope that he may be the last.

Conclusion

The Bishops of the United States in opposing Catholic Foundations at secular universities have in mind the Syllabus of Pope Pius IX and his Instruction of 1875 to the Bishops of North America, the decrees of the First, Second and Third Plenary Councils of Baltimore and Canons 1372, 1374 and 1379 of the new Code of Canon Law.

One would have to forget the natural law and all the positive laws that the Church has made in regard to Catholic education if one were to approve of Catholic Foundations at Secular Universities. A Catholic education for all Catholics from the grade school to the University is the Catholic ideal. May it soon be realized and may the work so nobly begun in the parochial schools of America be completed in the field of Higher Educa-

tion! Then the traditional policy of the Catholic Church expressed in the following excerpt from the decree of the Third Plenary Council of Baltimore "On Catholic Higher Institutions of learning" will have been carried out:—

"We therefore advise and in our Lord we beseech our faithful people that, **by united effort** they hasten the coming of that happy condition of affairs in which Catholic **academies, colleges and universities** shall be so many and so excellent that **all Catholic young people without exception** may receive **all their education** in Catholic schools." (Bold type ours.)

In full accord with the voice of their bishops, the great Catholic educators of the United States at the annual convention of the Catholic Educational Association, held in Louisville, Kentucky June 28th, to July 2nd, 1926, made the solemn declaration: "Catholic education does not mean merely a course of religious instruction but a complete system of education in all branches of learning according to the unchangeable principles of philosophy, theology and Catholic pedagogy. Religious instruction, therefore, in colleges and universities that are not Catholic can in no way supply or substitute for the education of our Catholic schools; and the attendance at non-Catholic schools cannot in any way be approved of even if it has to be tolerated under certain definite circumstances and under conditions prescribed by the Holy See and by the Ordinary."

The original articles appeared in the Civiltà Cattolica in May and October, 1926, and were published also in the Osservatore Romano, January 8, 11, 12, 1927.

NOTES ON MEXICO*

I

Conditions in General

The time of trial is prolonged. Catholics are fighting heroically, but the regime of oppression is still in force. An administration more despised and more hated by the people than the present can hardly be conceived. Fair promises, moral support, and political encouragement of foreign, communistic and anti-Catholic organizations still continue, and are backed up by money. Moreover, open warfare between those in favor of the re-election of Calles, led by Obregon, and those opposed to his re-election, is imminent. Both parties are seeking to win the favor of Catholics. The Calles' Administration itself, feeling its weakness and fearing the danger that threatens in the new struggle, has thought fit to come to terms with Catholics. It has already initiated a backward step in its tyrannical persecution by setting free and re-patriating those whom it had imprisoned in the Islas Marias.

In the Capital and in some states of the Republic the persecution seems to have been a little less violent for some weeks past. However, life is still made intolerable for good Catholics. The espionage maintained in large cities is beyond belief. It is asserted that in the Capital alone ten thousand well-paid spies are employed. Religious services, privately held, are hunted down and punished by imprisonment, and by fines up to $500. The number of arrests made, especially on the charge of spreading of propaganda, is in the thousands. Churches are open, but under constant supervision. The Cathedral of Mexico City, still padlocked, has been literally sacked by the agents of the government. Attempts to rescue the Blessed Sacrament from the Police Head-

*Excerpts taken from *Noticias de la Provincia de Mexico* for September 8, 1927 and translated by John R. O'Connell, S. J. "Retreats Under Fire" and "A Foreshortened Letter" were signed with the pen-name of Father Michael A. Pro, S. J., (Miguel Enghien) who was executed in Mexico City, November 23, 1927.

quarters have been made at least eight times, but the confiscated Ciborium is still in the office of the Police Headquarters, pending further negotiations for the removal of the consecrated Hosts.

Priests taken to the Capital from many parts of the country must present themselves daily to sign the register of the Secretary of State. Several priests were killed in prison. Not so long ago it was proposed that priests be taken to the front ranks of the fighting army. The suggestion was adopted, and forthwith a goodly number had their hair close-cropped and were taken to the armory.

Bishops, those who have been able to remain in hiding in the Republic and those in exile in frontier American cities, are persevering in their frank and decided attitude, resolved not to yield.

The devotion of the people, in spite of the lack of religious services, remains intense. The churches are filled and crowds flock to the Basilica of Our Lady of Guadalupe. There are pilgrimages, hours of prayer, all that can be done without a priest. The frequenting of the Sacraments in private houses is very notable, in spite of the many difficulties and dangers to which the owners expose themselves. Laymen, in virtue of the permission granted by the Holy Father, bring the Blessed Sacrament to private houses, and especially to the jails, where the faithful are allowed to receive Holy Communion from their hands.

Ours are doing as much as they can, and their labors bear consoling results. Almost all live in private houses. Only one of our Colleges and two residences have been confiscated. The ministerial labors of our Fathers consist in the administration of Confession and Holy Communion, visiting hospitals, giving retreats and missions, etc. —always with the utmost precaution and secrecy. Our sodalities, as a rule, are still active. The St. Francis Xavier Catechetical Centers number forty in Mexico City and vicinity alone. The Catholic Association of Mexican Youth has not flagged in its zeal; while the National League for the Defense of Religious Liberty, which our Fathers assist by their counsel, is flourishing, in defiance of the imprisoment, exile and execution of its members.

Up to the present sixteen of our Fathers and five of our Brothers have been imprisoned. In face of this persecution, God has blessed us with twenty Novice-Scholastics and nine Novice-Brothers who are now at the Novitiate near El Paso.

II

Retreats Under Fire

(Given in the Federal District, Lent, 1927.)

A group of ladies would invite their friends to make a retreat. The exercises were to be held in different houses of the city, and admission would be by ticket. In the evening, the Director would announce the place of meeting for the following morning. All precautions were taken against attracting attention, the automobiles of the retreatants were stationed on various streets, gates were locked and watch-dogs were posted.

The order of exercises was: rosary, instruction, and meditation or formal talk. The Director sat in an arm-chair, near a little shrine prepared for the occasion. He was dressed in a light-colored suit, and a natty tie, and, at times, wore a flower in his coat lapel. The disguise was completed by a Charlie Chaplin moustache. Nor did his un-clerical attire provoke a smile, for this was a "retreat under fire". The last exercises were conducted in a house in Mexico City. The parlor had been converted into a chapel where the retreatants assisted at Mass, received Holy Communion at the close of the retreat, listened to an instruction on perseverance, and received the Papal Blessing. A luncheon followed, presided over by the Director.

The ladies induced their men-folk to make a retreat. These meetings were also held in different houses, after business-hours. As usual, admission was by ticket. One evening the men were gathered in the offices of a large commercial company, on the sixth floor of the "España" building. There, amid book-cases, desks and typewriters, the men knelt and recited the Rosary, and then listened to the talks and meditations as attentively as if they were in the most devotional church. The General Communion at the close of the retreat was well-attended. No

signs of fear were evident. In fact, for greater security the Mass was said in a house facing the Palace of Justice and close to the offices of the Procurator General, the very man who, under Calles, has been most conspicuous in hunting down religious services in the Capital. Every precaution was taken, but about the middle of the exercises a Police Inspector, notorious for his persecution of the Catholics, called to see us. He was apparently disgusted with his crimes and bloody work, and asked to be admitted. Because of the danger, and for the sake of the common good, he was not allowed to enter. Thus, within a few yards of the most cruel persecutors, the retreat was happily concluded.

Hundreds of retreats have been given in this way by our Fathers, and by other Religious and by zealous priests, in the Capital itself and vicinity. Indeed, we can say that no one, who had been accustomed to the annual retreats given to large congregations in the years past, failed to attend this year also.

III

A Foreshortened Letter

On receipt of a letter from Father Provincial I quitted my hiding place and began giving retreats right and left, a most beautiful ministry, but rather frightening to me, for I had never before been engaged in it. My first retreatants were some ninety pious old ladies, who with their ejaculations and sighs, their sobs and groans, aroused so great an impulse to laughter within me that I resolved to cut loose from the feminine gender and turn to the masculine. But soon too much of the masculine fell to my lot.

In a back-yard I addressed about fifty chauffeurs, worthy men, though unprepossessing in their exterior. My attire was in keeping with the surroundings, namely, that of a mechanic, my cap pulled down over my eyes. In fact to my own great surprise, I found myself adopting even their language in spite of my sixteen years away from the mines—God bless the chauffeurs of the world.

On another occasion I soared a bit higher, addressing a group of women teachers and employees of the government. There were about eighty of them, all of the pro-

gressive and outspoken type, who fear not even the devil. Not a few did not hesitate to deny the existence of hell; others insisted on defending the mortality of the soul, and gloried in an insane self-sufficiency with apparently no inclination to submit their minds to the sweet truths of our holy religion. It was hard work, every bit of it; but I was well repaid by seeing all of them going to Holy Communion, and was pleased to record more than a dozen extraordinary conversions, for by no other name can so radical a change in these poor souls be called. Thanks be to God.

Good Friday I was continually on the go: a retreat to the women teachers in the morning, the Seven Words, a week-end retreat for young men, and a consolation talk in the very distant villages.

An accident which might have ended tragically occurred the first night of the retreat to the women employees of the government. I had left for home at nine-thirty. Two individuals crossed the street and waited for me at the corner. Said I to myself, "My son, prepare to give up the ghost." And, following the maxim "He who gives first gives twice", I turned towards them and asked for a match. "You can get one at the store", they answered. I moved on; they followed. Whichever way I turned they followed. "Shades of Caesar", I thought, "Something's up!" I got into an auto; so did they. By good fortune the chauffeur was a Catholic, and seeing me in such distress, put himself at my command. "Look here, son", I said, "at the corner I point out, slow down. I shall get out; you go ahead." I put my cap in my pocket, unbuttoned my coat to let my white shirt show and got off. After a few strides I crouched under a tree in such a way that I could be seen. A second later the two men passed by, almost brushing up against me with their mud-guards. They saw me, but gave no indication that it mattered to them who I was. I made only a half turn, when I was leaving the tree, because I was beginning to feel a bump which I had given myself. "Clever, my boy; now we are ready for more," was my final ejaculation as I started to limp homeward.

No one knows where I live. At four different places I

receive letters, messages, reports and gifts for my poor families, which have increased to twenty-three. I am convinced of the truth of what we read in the lives of the Saints—I do not pose as one myself—since, without knowing how, or whence, I receive, now fifty kilos of sugar, now boxes of crackers, coffee, chocolate, rice, and even wine. God's Providence is so fatherly that, when I begin to worry about more gifts I find the supply-room full. I hardly know anyone; still, I find no difficulty in finding vacant houses, which are loaned to me for six or eight months. In one we have set up a telephone. The best of it all is that my precious self does not appear in the foreground: I press the button and some generous souls do the rest.

What of the sick and dying? If I could I would multiply myself a thousand times. On one occasion I had to attend a sick woman. She was a rank Theosophist. For an hour she poured out blasphemies and maledictions against the most sacred things we have: against the Saints, the Sacraments, and even the Blessed Virgin. In six days, however, she had so changed that her lips murmured only Aves and Credos. What degradation she had reached through lack of religious education!

But, when shall we have even a half hour to talk over the thousands upon thousands of incidents of a life so active as ours? I sigh for the quiet of our houses; however, here in the midst of the maelstrom, I see the special help of God, the special graces He gives us amid grave dangers. His presence is felt very intimately when discouragement comes to overwhelm our souls. That cry of St. Paul, when he asked God three times to take him out of this world, I understand very well; but at the same time I feel the truth of the divine response: "Sufficit tibi gratia mea, quia virtus in infirmitate perficitur".

Good bye. Regards to all. Uniting my prayers and Holy Sacrifices. (*Miguel Enghien.*)

THE MISSISSIPPI FLOOD DISASTER

By Mr. James D. Carroll, S. J.

St. Charles College, Grand Coteau, Louisiana, in little less than a hundred years, has been the seat of various activities; novitiate, college, philosophate, college, and again novitiate; it has weathered the yellow fever, the flu and numbers of floods. But previously it has not been a Red Cross headquarters; this distinction it has achieved last year. The flood along the lower Mississippi States filled the papers for so many months that the newspaper public was wondering whether it was to be a staple topic; now it has been supplanted by the usual items; yet much of the flood work has been left unsung. The flood here has brought benefit and disaster, tears and smiles, work and relaxation hand in hand, and has made a lasting impression.

Late in April and early in May found us speculating as to the safety of the Jesuit houses in New Orleans: Loyola and the new High School, and the retreat house hard on the bank of the great river, whence the first flood waters might easily pick it up and carry it off. Shreveport, to the northwest on the bluffs of the Red River, offered no reason for worry, and as for our own home! Had not the far-seeing Fathers of the past chosen this spot, "Grand Coteau," the "Big Little Hill" when the Mississippi did not submit to a bridling levee system? Had not the earlier buildings braved more than one flood? Were we not fifty-one feet above sea level on a narrow plateau that borders the alluvial land from here to the Mississippi? We saved all our worry and forecasting for the New Orleans houses towards which the crest of the flood was slowly bearing down, along the river that swept about twenty feet above the level of the city.

Middle May found breaks in the rivers and bayoux to the northeast and afforded us more local conversational subject matter. The Arkansas went out, then the Red, then the bigger bayoux wore down the levees, now attacked from both sides by the converging flood waters, and daily we heard of new breaks. Bayou des Glaises

finally overcame the gallant efforts of a thousand staunch fighters and bore down on south central Louisiana seeking an outlet to the Gulf. Tho Atchafalaya River, directly in the path of the flood, could hold no more and in the end was tortured into breaking its own levees at Melville and McCrea, the latter deluging the lane between this river and the west bank of the Mississippi. But to come nearer St. Charles. There were continual rumors that the Bayou Teche had overflowed when finally on Monday, the sixteenth of May, it actually broke at Cecilia and other small nearby towns. Then the waters from the northern breaks arrived and joined the Teche water. Then it was that Arnaudville, a fair sized town to the east, went under. The bayoux began to back water and next we heard of Bayou Fusilier overflowing at Frozard, and finally of our famous Bayou Baubeux, which joins Bayou Fusilier after having drained the plateau for some miles west and after coursing through the swamps behind the college. There was much of our swamp lands under water and by Thursday the waters were at the foot of the bluff behind the convent. Tuesday found the first of the long train of cattle that was to pass at all hours of the day for over a week. In the morning we heard far down the road leading in from Arnaudville the long hoarse shouts of the drovers and the report of their six-foot whips. Then the commingled sounds grew louder and all day long we saw the cattle crowding up the road. They were tired after so many hours of walking. They came from all directions and surrounding Arnaudville which is ten miles from us. The cows and the bulls gave themselves up to wholehearted bellowing which did not, however, drown out the pitiful bleating of the calves. The drivers had to urge the cattle on, snapping their heavy whips above their heads, and sometimes even pressing them forward with their finely trained horses. Listen to this story of animal instinct. One man was driving his weary herd. A bull in the herd found the grass along the road very tasty but could not satisfy his appetite as he was constantly urged forward. Then he hit upon a plan. He would run ahead, then turn and charge the drove on the run. The cows and calves would scatter and while the men reassembled them the bull

would lunch in the shade. After a short distance he would again go through the same maneuvers. The first herd, some sixty beef steers, which was to be pastured on our land reached us during Litanies; when the Juniors returned to the dormitories, they could hear the steady clump-clump of the cattle cropping the tall grass in the old ball-field of the Junior yard. The next day came more cattle and finally on Thursday we too aided in the driving of the constantly arriving cattle.

In the meantime, the people of the town realized that order was necessary. In conjunction with the Red Cross a committee was appointed to feed and pasture the cattle. Father Grace was made chairman of the committee, and there and then began his long, and tiresome task. The number of cattle on our property was growing; the Novices' ballfield was now the crowded pasture for some five-hundred cows, mules and horses; the pasture to the east around the Oxine Sea was handling its share. The total of the cattle under our care now amounted to over eleven hundred; and already the grass was almost gone. Then Sunday brought twelve inches of rain. This same Sunday, too, brought the turn in the flood. The main roads were under water and the two dips in the roads leading to Lafayette aud Opelousas where the plateau fell away were deep under water; this, however, was rain water. On Monday the water drained off and the flood water came to a standstill. The cattle, however, were in dire plight. Unprotected from the rain, they had plodded round the muddy fields and tramped under foot all the remaining grass. It was odd to see them herded together in one corner of the fields heading away from the driving rain, or to watch the calves tumble helpless and weak. Father Grace called upon the Red Cross for hay. They soon acceded to his requests and trucks began hauling hay to the College. Farmers brought in their stock and left the animals to our care. They did not even volunteer to aid in dispensing the hay to their own. After almost two weeks the Committee decided that the cattle would have to be driven west to Ville Platte where wider pasturage would be afforded. Then only the farmers came and began to take off their cattle, much of which they sold at a low price to butchers. The mules

and horses, some six hundred, were kept here as they would be needed for working the ground as soon as the water subsided. It was, however, only at the end of July that the last one left. These had to be fed, and Brother Henderson called into being with his Thor-like strokes a dozen large cribs to handle the eager rush. Among the horses was a blind one that was wasting away so pitifully that Father Grace appointed one of the novices, Carissime Ramel, to feed it daily with corn; it has not, even with the most diligent care, survived the pistol. We had some feathered animals to care for, and a few sheep including one ram that delighted in butting the refugee cows.

Let us turn back somewhat in time from the progress made in handling our irrational boarders and see the rational type. Sunday the 15th had brought, first a boy who asked a night's lodging. He spread dire but inaccurate reports of the state of the flood in Arnaudville. The next day our Chevrolet truck, under the guidance of Joe Taylor, the negro chauffeur, did wonderful work. At night it hauled barrels of "Zip"—(in the parlance of the elegant,) syrup from the mill in the threatened town; by day it carried hay and supplies. The Red Cross officials who on the fifteenth had been established in Opelousas, went around and warned the people to get out, warning them just when the flood would come; they sent out a fleet of volunteer trucks to effect the exodus; forty trucks arrived at Frozaed and Prairie Basse, and the threatened farmers were told to hurry. But they would not budge for they said that the flood would never reach them any more than had the former floods that also threatened. Floods, however do not run on precedent. The officials went on to spread the alarm and offered help but they were urged to return to a warmer climate! Finally Father Grace took up the work! In a small Ford coupé which the pastor of the Church in Arnaudville put at his disposal, he hurried on before the advancing waters and told the people to leave. In him only they had implicit confidence and so at his command gathered what they could at this too late hour. His chauffeur in these and many other trips was the Beadle of the Juniors. Mr. O'Donnell has by his kindness to these poor people during the three months of

their distress earned a large and lasting remembrance in their hearts. The sign of the Red Cross on the windshield took their car where the danger lay even through the lines of soldiers who permitted all to leave the flooded lands but none to return except the officials. The old inhabitants of the "alluvial lands," as the maps call the rich swamps of our state, could not realize that they were in danger and when they did leave, they thought they would be back in a few days. They put their chickens, if they chanced to have any, in the little attics of their homes and spread the corn to keep them until they came back; they left the hogs on the galleries, but the unfortunate porkers became food for the starving dogs.

Then followed an odd procession which called to memory what the papers said of the Belgians fleeing before the advance of the Germans. The long line of hurrying, frightened men, women and children, was a heart-rending sight. They had left when it was already too late and the possessions they could bring were few. Some were on foot, some in buggies, some in wagons. One carried a chair; one carried a pitcher; some carried hay; another a crate of chickens.

The Red Cross had wired ahead on the thirteenth of May to the mayor of Opelousas that they would set up a camp there on the fifteenth and that he should select committees to handle the work. His selections were not the most capable men and almost all were Masons or Kluxers; the people whom these would handle were to a man Catholic in belief, if not in practice. The first few days of the camp were not a success. The rain on the first Sunday rendered the camp and tents useless. Thousands were crowded into a long wide shed in which they could not even sit down. The rationing was poorly handled, though trucks had gone round the country begging food from each house. Places like the convent and ourselves were sending milk and soup. The Major sent to take charge found it hard to make ends meet. The people with the money showed no interest and those without money made a thousand suggestions as committee-men but advanced not a dollar, while the government was satisfied that the Red Cross could hold out. Father Grace, mindful of the souls of the people here-

abouts and seeing also to their bodily comfort, feared that undue pressure might be brought to bear on them and ugly conditions laid down before they could get help. He foresaw somewhat dimly the amount of work that lay ahead but still undertook the Chairmanship of a Sub-committee which was to handle Ward Three, Prairie Basse, but which did the work laid out for Ward One and Two.

The poor refugees who had reached Grand Coteau settled themselves in the houses of their friends and relatives and refused to budge. No flood would stir them. They would not flee until the dwellers of the college should flee and that was unthought of. The average Louisiana country house is a frame house of one or two small rooms. Most of them have a gallery or a veranda. Grand Coteau boasts of very few large houses and into these little boxes huddled twenty-five or thirty people; of course, too, the gallery served as a sleeping porch. In an old cotton gin, some forty people had settled down and were unwilling to move until Father Grace urged them to move into better quarters; they had been there little more than a week when they had a dance! Soon after the advent of the refugees the classes in the parish school were suspended and thirty people moved into the building. The "old white house" which was formerly the presbytery and, in the dim beyond, a novitiate, but now the visitors' house, was handed over to a large family.

A meeting was called in the Knights of Columbus Hall of Grand Coteau. The sentiment of the meeting, which did come to some wise and valuable resolutions, under the guidance of Father Grace, were expressed by the mayor aspirant of the coming elections, John Oge: "Now, Father, we'll put the whole thing in your hands and do whatever you say". This was a little before Father had been named chairman of the sub-committee, and he retorted that he would have plenty to do with the cattle, and the magic word would be, system and cooperation. His advice was taken and the results show how well it was put into practice. A Red Cross center was set up in Sunset, a town a mile away and on a railroad. The supplies we had been sending to Opelousas were diverted to this headquarters, and the milk which Mr. Cooney, the

house chauffeur of our Ford, had been carrying to the same town, was distributed through the town by Mr. O'Donnell. Those first few days found many of the refugees in a horrible condition for want of food; yet gradually through the aid of the Red Cross they were helped to conditions almost better than that which they and their ancestors have endured for many years past.

Father Grace now secured corn from the Red Cross to feed the cattle and the chickens. Someone had to distribute the corn carefully and evenly; Mr. O'Connell stepped into the breach, or rather into the heat of the storeroom in the barn. He was the pioneer, and his best aide was one of the refugees, Elie Quebedeaux; Elie had been staying at the schoolhouse and he was only too glad to give a helping hand. Elie was a gem since he could talk French, or rather, which was far better, "Cajon", the only language that the majority of these people knew. Mr. O'Donnell in the beginning tried a French dictionary, but after he culled the terms "mai", "foins", and other farm words, he resorted to the oldest language in the world, the Esperanto of the hands, face and shoulders. He learned only on the morning he left Grand Coteau why the men always laughed when he asked them "Avez-vous une sac." The work progressed to a degree that it was necessary to keep books; there were over a hundred families drawing feed for their horses, mules, cows, hogs, and chickens. The people who came to the barn were black and white, and received the same proportion of feed. There was no question of religion, it was Catholic. There were varied opinions as to God's reason for the flood. Some looked on it as an awful catastrophe. Others shook their heads and asked what else they could have expected living as carelessly as they had, and so acknowledged God's hand in it all; others just didn't bother much since they were having less work than usual. A few came regularly to the barn and gave a lift in handling the sacks of corn and oats. It might be well to follow to the end the work from the hot tin-roofed corner of the barn. When the men started back to their farms the Red Cross agreed to give them seeds; they came to the barn and collected their bags of seed corn, of soya

beans, of clay peas, of sorghum and of garden seed. When they returned they had to have extra hay and oats for their team and two weeks' corn for their hogs and chickens. Men would come to the barn late in the evening after they had been to some distant farm in the west where they had gotten a load of sweet potato vines; on top of these they would put their sacks and then the hay. Then off they went driving horses and mules over the muddiest of roads; they would not reach their homes before ten or eleven at night; imagine the sad home-coming of these poor people. The week when the first great number went to Prairie Bâsse was a week of rain; they planted their seeds but the seed or tender plant rotted in the mud. But their spirits were not crushed. They returned for more seed. This dispensing of hay, corn and seed continued until early August when the supply was exhausted. These people are honest and the honor system in distributing supplies was followed. Without it the great throngs could not have been cared for with the dispatch and promptness that was attendant throughout the whole work. At the beginning of July the Red Cross wished to shut down. In other words relief work had ceased, but ours continued. To keep on helping the needs of the people Father Grace begged the officials at Opelousas to wait a little longer; he had of course, the list of the feed and seed dispensed and showed the need of more, but it was really more or less as a compliment to his judgment that they allowed him to continue the distribution. Rest assured that the work done at St. Charles for these poor, timid folk could not have been handled by externs; remember we are among the remnants of the Acadians who look on the priest as an official judge and governor who is better than the real incumbents of those offices. They trust Father Grace, and us, the smaller edition of him. They obey implicitly; there was no appeal from his decision; when he told them he could get no more from the Red Cross they were satisfied; in the case of an official they would feel he was witholding something from them. They were to him, not only a mass of mouths to be fed but they were souls; they were individuals and they knew that he treated them as such.

The corner of the barn is not startlingly office-like; the workers there did not look official; the staff of typists and book-keepers used no Burroughs machines; but all in all there was more effective relief work accomplished there than throughout many natty offices and busy halls.

Another field in which Father Grace did untold good, was in providing clothing. Shortly after the refugees were somewhat settled in temporary quarters, he sought to give them something to replace the clothing they now wore, or the clothing that had been completely cut to shreds by the grinding silt of the flood waters. The Red Cross did send some clothing but our Bishop, the Rt. Rev. Jules B. Jeanmard of Lafayette, sent much more. Our K. of C. Hall was the clothes-distributing station. Hours before it opened for business, buggies, and farm wagons would come into the yard in a cloud of dust, and there the people would sit waiting.

All these months the good porter was busy. Everybody wanted to see Father Grace. John Oge has certainly deserved the office of mayor which he won during the flood week; he has aided in no small amount the efforts of Father Grace and has relieved him of much work. Seated in the parlor of the college, he has interviewed many of the refugees looking for help; of course his predecessor did great work too, but Mr. Oge has proven equal to his task. There were long questionaires to be filled out, and the average Cajan is fearful of too much prying into his private affairs. Mr. Oge is a man of over six feet in height and nearly that in girth; he frightened the visitors at first but they soon learned that his bark was not a bite. The long questionaires had to be gone over by the sub-committee of three and then the award noted down. All of this was a part of the chairman's work. Then requisition slips in duplicate and triplicate had to be filled out; all of these had to bear the name of Father Grace, though he was forced to call on the pen and hands of some of the Juniors on account of the numbers. When the time came for the people to return to their homes, the Red Cross demanded that they clean their property and make it habitable before they could be discharged. Then they had to receive a discharge from

the chairman of the Ward; here again Father Grace had to unleash his fountain pen! The card read as follows:

I, . . . the undersigned refugee, do hereby state that my premises are clean and ready for occupancy. I further state that my land is clear of water and that I fully understand the regulations in regard to drinking water.

(Signed) ....

I hereby state that the above named is known to me and that his statements are true.

.....

Chairman Sub-Committee

Father Grace had to sign these cards and often even write the name of the refugees who are mostly unlettered. It was a task of no little patience. The precautions taken before allowing them to return were not idle. No sickness, not even malaria has yet appeared. This has been a marvel to all. While they were in Grand Coteau the refugees were all vaccinated three times against malaria, yellow-fever and typhoid.

Here in Grand Coteau, there was no disturbance raised by proselytising Protestants, but it was otherwise in Lafayette, the Episcopal See eighteen miles south. A letter from the Bishop will explain:

Editor, *The Lafayette Advertiser.*

"Dear M. Editor:

In yesterday's issue of your paper, I read with a great deal of pleasure and interest of the recreational activities at the refugees camp in this city, and I wish to congratulate those in charge on the signal service they are rendering the poor people gathered here. I dare say that, after religion, there is no influence more potent than wholesome recreation to conserve their morals, perhaps, the most desirable thing at this critical juncture.

"In the same article I read that 'Protestant church services are expected to be arranged soon.' May I express the hope that will not be done at the Y. M. C. A. center at the Fair Grounds! There are no Protestants to speak of at this camp. certainly not in sufficient numbers to justify holding services in the recreation hall and compromising the great work be-

ing done there by drawing upon it the suspicion that those in charge may be using its beneficent activities as an entering wedge to proselytize among our poor helpless people.

"Yesterday, I personally visited about a hundred families at the Fair grounds and was grieved and pained to learn that every one of them had been approached by preachers who left their literature in their tents. A dear old lady weepingly told me that their only comfort and consolation in this dark hour was their Catholic faith and, having lost everything else, it did not seem right that attempts should now be made to rob them of this. I am glad to say that our local ministers, for whom we entertain the highest regard, are not implicated in this nefarious work. It is the favorite sport of certain French-speaking preachers, known to us, who have flocked here from other sections to harass a prostrate people and whose stock-in-trade is the vilifying of the Catholic Church and its ministers, the misrepresenting and ridiculing of Catholic practices of devotion, and the breeding of hatred among their fellow-men.

"It goes without saying that we have not the least objection to the few Protestants in this camp being cared for by their legitimate ministers, but we do expect, in the name of humanity and religion, that no advantage will be taken of the crushing misfortune that has befallen our people to disturb them in their religious beliefs and rob them of the only comfort left to them—their Catholic Faith. The priests have followed them in their flight from their homes and are well able to give them the spiritual care they need now more than ever.

Sincerely yours,

JULES B. JEANMARD,

Bishop of Lafayette.

Thus His Lordship states the situation briefly. The two adjoined anecdotes were received from very good authority but I shall not be able to give figures or names as I know neither. One of the priests was hearing confessions in the camp; the place he picked out was isolated but not hidden from the eagle-eye of the "separated brethren." Shortly after, a gentleman arrived and commenced to serenade the priest on a hurdy-gurdy; it was not penitential music. Some of the refugees wanted to remove the pest, but the priest with a view to keeping

peace, moved his impromptu confessional some distance out of ear-shot. But the artist followed, stopped only when near the priest, and began his melodies once more. I said before that the Cajon is timid and awkward in the presence of strangers; but the Cajon stirred up is a cross between a panther and a mountain lion, and fights in somewhat the same way substituting for the sharp claws a knife or two, according to his dexterity. In this case perhaps they feared that their victim would die too soon if they used the blade and so they proceeded to beat him. It was only by the priest's intervention that the man's life was saved.

The other anecdote is equally demonstrative of the temper of the refugee. The Bishop pontificated in the camp and the throng was unnumbered; the same day the protestant ministers held their ceremonies in the same camp. The paper announced that there were present two ministers and a gentleman. Louisiana is still Catholic.

What was the result of the flood and what is in store for those afflicted people? The result was encouraging. On the whole the flood was accepted as a scourge from the hand of God in punishment for their careless living, and they are turning back to God and His Sacraments. There were hundreds of people who had buried themselves in the swamps on Prairie Basse and further east, out of reach of the priest. The refugees now know the willingness of the priest to aid them even in their physical needs. The life of the Jesuit has been put clearly before their eyes by example, and the example has borne fruit. Elie Quebedeaux, the knight of the granary, first attracted to the life of the scholastic has fallen under the sway of Brother Brinkhouse's simple, kindly example and is now in his postulancy. This is a blessing for which we looked not, but which God has found pleasure in bestowing on our endeavors. Local Louisiana has never been prolific in vocations; even in New Orleans there have been comparatively few aspirants in recent years; the beginning of increase in vocations seems to be the answer to our prayers.

Of the future? Ah, that is hard to prophesy! Even with Father Grace's earnest care, the people are suffering. Their crops are proving failures; the June corn has fallen prey to the weevil; there may be some beans and peas; sweet potatoes will be late and probably little more than fit for seed. What are the people doing? In a recent tour of the flood-district Father Minister found the people eating the corn given for their cattle because they had nothing else. People who have not eaten for days have come to Father Grace's begging aid. At one of the Laymen's Retreats given from the fourth to the eighth of August, there was one retreatant, Mr. Charles Olivier, who was among the heavy losers in the flood. He was telling one of the Juniors that he and the other land holders are ready to stand by their losses without a murmur, but what will they do with their tenants? You see in this district certain rich men own great tracts of land which they let out in small farms to white and negro farmers. The tenants are on shares, either a half or a third of their produce going to the landholder. The owner in return furnishes them their food, seed, and supplies during the whole year when they have no money. He is not recei ving any more than a just rent. Now, however, the owner will have to support his farmer until next Fall without any return. Mr. Olivier said that they have tricked the Red Cross into supporting these refugees until now; what was to be their course was the question. With no crops this year, the situation is really perplexing. Will they survive the winter? If it lies in the power of Father Grace the people hereabouts will carry through; but this is only a small portion of the flooded area. In our ward there are some one hundred and twenty five families which Father Grace is trying to support and keep from suffering. He will have four hundred dollars, if he can get in another hundred to carry these people through for the next two weeks. Figure it out and you will find that the Chinese who live on a few cents worth of rice a day, are well off compared with these poor folk who are rationed on two and a half cents a meal; and food is not abundant here as is Chinese rice. The Red Cross which has so valiantly fought in the floodwork is

almost at the end of its resources and must either receive definite financial aid or cease functioning. The people of the country have forgotten the refugees, they are not hardhearted but forgetful; and those who have never seen a great river flood cannot realize what it means in the after-math. The Red Cross had at one time a million people to care for, not only to house and feed but to rehabilitate, and now to support over until Spring. The water, remember, is not yet out of Louisiana. The lines through Melville will be a long time idle as the bridge is gone. Louisiana has suffered a blow, but with all its dark outlook, I am of the opinion that, led on by their priests, the simple faith of the Acadians will carry them through.

Red Cross work as done at St. Charles College has won the hearts of the people; they are grateful, and will not forget it. The work done for their lives has aroused them to the inner life also. They bless you with their whole hearts and in their best Cajan. They do not forget those who have labored in th ir regard; Father Grace is on a pedestal in each heart; beside him is Mr. O'Donnell for whom many of the men have asked since his departure and for whom all have a good word. Though these were indeed outstanding workers, the house catalogue alone would suffice to include all who helped most generously. We have sacrificed our time, mainly our pleasure time, but it was a real work of zeal. The harvest hereabouts is white; but the laborers are still few; we can only keep praying that the good God will bless our zeal with more harvesters.

The following is an extract from a letter addressed to the St. Vincent de Paul Society, New Orleans, by Father Grace and dated August 30th.

"When the flood waters of the Atchafalaya came down upon our prairie, some twenty-four hundred people moved up on the bluff or what is termed Grand Coteau. They brought with them something over 1,200 head of horses and mules, 625 milk cows, some 3,800 head of hogs, close on to 21,000 chickens. Add to this something over

800 head of horned stock, and you will have an idea of what was thrown upon us within a few days.

"The Red Cross wisely opened up an office in Sunset for the people and a second office at the College in Grand Coteau for the stock, etc. At the end of the first week in June, the ridges out in the prairie began to show themselves and the families at once started moving back, having of course cleaned all wells according to the requirements of the Red Cross. By the middle of June most of the families had got back to their homes in our section, which is Prairie Basse and Prairie des Femmes. These two prairies will make up about two hundred and fifty families.

"Mr. Hoover instructed the Red Cross to send them back home with three weeks' rations and then let them fight it out. The unfortunate part about it all was this; the June rains set in about the middle of June and ran on until the beginning of August, with little breaks here and there. This threw them back in getting in their potatoes, peas and corn. Speaking of corn, out of the 1,000 or more acres planted not more than fifty bushels will be made. In other words the corn crop is a total failure owing to the protracted rains in June. The peas and potatoes are just now beginning to make headway, so the thing we had on our hands from the end of June up to the present time, was to see that these poor people had something to eat. The Red Cross have been standing by us with funds, with anticipation always that they would soon close and that these people would have to do the best they could for themselves. Their last allotment was just before the middle of August, $400.00. This we have made go a long way. At present we are at the end of our tether. This morning for instance, we have given out to the needy families, out of private funds, which we chance to have, some fifty odd dollars. We will see the Red Cross to know if we may expect more.

"There is some little work here now but not much. Cotton picking will be very short. From what I can see of the rice fields there is not much need of extra labor here.

"What the government will do about the levees remains yet to be seen.

The trouble with these people is this, most of them are share tenants. The land owners have lost heavily, and many of them are not in a position to finance them. The stores as a rule are not in a position to advance, being heavily involved themselves, hence there will be be some forty or fifty families that will have to carry on until the the crop of the spring is planted.

We are going to try truck farming but this will be something novel to our farmers and just what will come out of it remains to be seen.

Then again we have to look out for sickness. There is a fair amount of malaria among some of the families now, with the prospect of more. All told we have a good fight on our hands, but God's grace will not be wanting.

Through the kindness of friends in the North, we were able to secure some $1,600.00 and more. This amount we are now using to get shoes and winter underwear for the families in our Church Parish.

THE JESUITS IN LITHUANIA.*

Ever since the unfortunate election of May, 1926, which proved an anti-Catholic victory, Ours had been constantly threatened with expulsion and confiscation of their house and College at Kovno. Spurred on by the newspapers, a program, anti-clerical in the extreme, was immediately launched throughout the little land. As early as July a bill was introduced in the Seim to prevent the Church from holding property, and was defeated by the narrow margin of a single vote.

The program adopted by the Liberals and Socialists comprised: 1) Refusal to acknowledge the Papal Bull "Lithuanorum Gens", which established the new ecclesiastical province of Kovno. 2) Refusal to recognize the newly appointed bishops. 3) Nationalization of education and the closing of all Catholic schools. 4) Civil marriage and divorce. 5) The expulsion of the Jesuits. In respect to the last article, the Freethinkers in the Congress held in Kovno in August emphatically demanded its execution, and confirmed their demand with the following argument: "The Society has been suppressed in Lithuania for 150 years. Neither the Russian nor the Lithuanian governments have ever established it. Hence no Jesuit can be allowed to reside in Lithuania."

Father Suedhoff, S. J. was to be the occasion for the inauguration of the warfare. On the 15th of September, the Father, a German by nationality, (the Lithuanian Mission is manned by German Jesuits) was told that permission to stay within Lithuanian borders could not be extended, and he was asked to leave the country in three days. This first attack must be interpreted in its true light. It was not Father Suedhoff, but the Jesuit, that was being expelled. In fact the Government organ openly stated that "the battle against Jesuitism had become the watchword of the nation". The first en-

*Translated by G. A. Weigel, S. J., from the "Aus der Provinz", (Jan. 1927) the bulletin of the German Provinces of the Society. In accordance with the request of the author, Ours are asked to abstain from relating the following information to externs.

counter lasted three months. Lithuanian Catholics and Ours residing there realizing what this gesture really signified, entered the combat with courage and determination. Four times the Father's expulsion was demanded, but nothing that could save him was left untried. The Catholic papers, the German Embassy at Kovno, the Foreign Department at Berlin, the Papal Legate at Kovno and Berlin, every possible appeal to the Seim was made to play its part. The victory was finally ours, thanks to the insistent intervention of the German Government and the German Embassy, an action which immensely puzzled the Lithuanian authorities.

While this strife was going on, a journal called the *Socialdemocrat* published an article whose contents though not altogether novel still proved interesting: "Protect your children from the Jesuits, who, imported as they were by the Clericals, have found here no home to propagate their race. The hope entertained by the Clerical party that many monasteries might soon be filled with native Lithuanians has not been realized. Just as the Jesuits found themselves at their arrival, so indeed do they find themselves today, without any expansion whatever. Recognizing their failure they were quick to adopt other means." Then follows a comparison taken from the Turkish wars. After the Turks had sacked a village or town, they captured the younger boys and sent them back to Turkey, and left them under the careful instruction of Janizaries, who taught them to plunder the land of their birth, and butcher their brothers in the flesh. The *Socialdemocrat* draws the parallel in the Jesuit. "In like manner the Jesuits are attempting to make Janizaries of Lithuanian children. They deceive them with fine words to enter the Order, secretly drag them away without consulting, nay, in very opposition to the wishes of their parents, and send them to foreign monasteries, there to poison their minds with a hatred for their fathers and brothers in 'Godless' Lithuania. With our own children do they hope to form their Jesuit Janizaries who are finally to be let loose on the helpless Lithuanians. Fathers and Mothers, protect your children from these unwelcome guests."

A complaint which had been registered with the States Attorney professing to give an instance of such guileful craft follows. It stated that at the end of the 1925 retreat one of the students of the Jesuit College entered a German novitiate. The whole thing was, of course, ridiculous, but with the Suedhoff case in full blaze, this charge had to be answered publicly. The Rector triumphantly replied to the charge, and his words were confirmed by the Novice who unconsciously had been the cause of the attack. The States-Attorney went so far as to assure the Rector that libel charges would be lodged against the paper.

Hardly had the first storm blown over, when the greatest danger threatened, not only Ours, but all Lithuania. The Socialists had passed a bill granting general amnesty to all political prisoners. In consequence about one hundred Bolshevists regained freedom. With comrades in power and assistance from Russia, a veritable deluge of propaganda inundated the land. Hand in hand with the Anti-Clerical Program the Bolsheviki labored to suppress the Church. Protests of Catholic associations, national societies, Catholic journals, joint letters of bishops, appeals to the Seim, all proved in vain. The Red Liberals with the aid of Jews and others were determined not to help the "hated Christian" government of former days to regain its pristine power.

Then came the events of the 21st of November. An immense gathering of Catholic and National Student organizations met to protest against Bolshevistic activities then so rampant in the land. They likewise manifested their indignation at the forbearance, or rather abettance of the government. After the assembly the students formed a monster parade and marched through the city streets. Suddenly they were charged upon by the police, who were sent by the Minister of the Interior, himself a Bolshevist. The commotion caused by this action spread all over the country, and intervention by the Seim was voted down, thanks to Jewish and Polish representatives.

The climax came when two officers were arrested, one a commander of Huzzars, both for boxing the ears of a captain who had given vent to Bolshevist sentiments, and also for upbraiding the Army Inspector, in whose

presence the captain had spoken, for tolerating such language in his hearing. The second officer to be arrested had already left the service, and was publishing a paper whose policy was hostile to the government. His last issue stated in bold headlines that two leaders of the Bolsheviki in Kovno were emissaries from Moscow with orders to plant Sovietism in Lithuania. He further prophesied that a *coup d' etat* would be attempted about Christmas time.

An indescribable feeling of unrest seized the country. The younger members of our community were beginning to speak of martyrdom at the hands of the Reds. In the event of an outbreak, due to its position, our house would in all probability be the first object of attack, and its defence seemed impossible.

In the midst of this turmoil came the hour of liberation. On the 17th of December Ours who had ascended the roof to say their beads, saw the central square and streets patrolled by Huzzars. The Military Academy had released its two commandants, who were now leading the revolutionary troops. They marched upon the President's palace, ordered him to dissolve the Seim, and himself to resign. Upon his refusal he was made captive in his own house. Twenty soldiers accompanied an officer to the Seim. He promptly mounted the speaker's stand, and in the name of the dictator dissolved the Seim and gave its members two minutes to leave the premises. A few refused to leave and were arrested. All the State Ministers were made prisoners in their palaces, and on that very evening the Ministry resigned. On the 19th the conservative Right elected a new president. The four leaders of the Bolsheviki were court martialed and shot. The revolution was bloodless. Every garrison in the country joined the new government and there was no tumult anywhere.

Smetona, the new president, is a Catholic, and the first man in Lithuania today. His oath was administered by the Archbishop of Kovno, who, wearing his mitre and with crozier in his hand stood in the Seim chamber which had but recently heard speeches refusing to recognize him

or his episcopal powers. The new president took his oath on the constitution, in contrast to the last president, who merely made a promise to the flag.

Ours have, at last, nothing to fear from the government. Smetona has sent his only son from the Government School to Our College. His wife is one of the chief patronesses of our institution. In imitation of the president, the Ministers and leading men of the land are also sending their boys to receive their education from their Jesuit instructors, and peace has finally succeeded the long weeks of constant anxiety.

THE NEW "REDUCTION" OF BOGATÁ

A Letter from Mr. William H. Feeney, S. J.

Bogotá, April 28, 1927.

Dear Father Editor,

There are many interesting and instructive works directed by the Fathers of the Society here in lofty Bogotá but in this letter I am going to confine myself to the social work of Father Campoamor, S. J. Three reasons effected my choice. *First* the Philippine Mission, where the character and condition of the people give strong hopes of success in this same work. *Secondly*, because it may be of interest to know that the famous Reductions of Paraguay, those glories of the old Society, are being resurrected with the same consoling success as in former times. *Lastly*, because the social problem, as universal as intricate, is here solved as the Church would solve it, for we have here the Catholic theory put into practice, and, as you may judge for yourself, successfully.

"El Circulo de Obreros" is the title with which all of Father Campoamor's works are surrounded and in describing the "Circle", I shall avail myself of the "Cartas Edificantes de Colombia", "Leon" and "Castilla". There is also at my disposal "El Boletin del Circulo", a weekly paper. Moreover, since I am interested in the work, I have visited the different sections to be described and have had several interviews with the director.

The director is the kind, jovial and energetic Padre José Maria Campoamor, S. J., a native of Spain. After his ordination in 1903, he travelled through France, Belgium, Holland, Austria and Germany in order to study the splendid organizations of laborers, both Catholic and Socialist, of those countries. After completing his observations, Father Campoamor began his practical work in Spain, but poor health caused him to come to our "Sabana", and in 1910 we find him inspecting the "barrios" and by-ways of Bogatá. Among the poorer class he found utter poverty with the accompanying evils of ignorance

and immorality. Wages of one dollar a day, even now in 1927, mean luxury for the laborer, and you can easily find homes where ten or twenty cents a day must feed, clothe and house a growing family. To insure morality among any people there must be houses with accomodations that permit the necessary separation of the sexes. As you realize, the above wages did not permit the necessary separation. In short, the conditions which Father Campoamor found were such that if Socialism had succeeded in striking a spark here, one would imagine that Colombia's buried treasure of oil had been scattered over the surface of the country.

After studying the character of the people, our organizer made daily trips through the streets of Bogatá collecting the abandoned children. His kind and happy spirit inspired confidence in the homeless little ones, so they readily formed files and followed Father Campoamor to the Catechism Classes where they were later fed. Here was another example of founding your Institution over the child. Bogota's wealthier class appreciated the work and material aid was given.

But men and women, young and old, had to be helped, so "El Circulo de Obreros" was formed, which is increasing continually in numbers and achievements and which can be defined as, "A Society, not political, which has for its aim the perfection of the laboring class in the economic, intellectual, moral and religious lines". Let us say a few words about each of these divisions.

The Economic Order is well cared for by the following Institutions: the Savings Bank, the "Barrio" of St. Francis Xavier, the Insurance Company, the Employment Office, The Common Stores and the Marriage Fund.

The Savings Bank was badly needed because, it is said, that in Bogotá more so than in any other region, the laborer lives for the day and spends his Sunday wasting his earnings of the week. The same trait of character is described by Fathers Daniel Sullivan, James G. Daly and Joseph McGowan of the Philippines. In this spirit is the chief reason of the miserable houses of the laborers which are a menace to the health, both physical and moral, of the families that live in them. These two evils

are overcome by the Savings Bank which foments a spirit of thrift and provides better houses. It was necessary to study the situation of the laborers and counteract the very source of their misery. The cure was the bank which has proven itself successful and which takes the place of the common storehouse in the Reductions of Paraguay. There were of course plenty of obstacles in the way of establishing these banks, but they were overcome.

The struggle was between the three percent interest of the "Circle's" Bank and the nine percent, ten percent and eleven percent of the City Banks. One solution in this case was the receiving of deposits amounting to five cents and upward. The capital raised, by the poor alone, is now about $50,000.00. The "Boletin" in one of its energetic appeals thus speaks: "Let us not be foolish, laborers, and continue to waste our Sundays in useless things, if not in vices, since at the same time we waste a salary that is not ours but our family's. Let us place our money in the Savings Bank, which is the salvation of the laborers." While the bank is doing splendid work in strengthening a spirit of thrift, it is not an end in itself, but rather the schoolboy's stick ever advancing and directing the hoop.

The "Circle" realizes that it is not doing enough for the laborers until it gives proper housing accommodations, so the capital of the bank is used in erecting and improving the splendid barrio of St. Francis Xavier. The site of the barrio was bought many years ago at a low price and today St. Francis Xavier's is the pride of Bogotá. After a ten-minute trolley trip from the city, you find yourself at the artistically wrought gate of the barrio. At the further end, the "corderillas" of the Andes, spread out in a semi-circle, begin their ascent to the height of about 11,900 feet while the barrio and Bogotá in general are content with the rarified atmosphere of 9,750 feet. In front of the barrio the vast wheat and cattle raising "Sabana" or prairie, as level as a calm sea, extends itself for miles. The mountains that protect the rear of our barrio extend their giant arms eastward and finally meet in the north after enclosing the entire "Sabana". Father Astrain, S. J., the historian of the Society, has a description in his

work of the best preserved Reduction of Paraguay which he visited in 1910. St. Francis Xavier's is almost a reproduction.

The entire barrio is surrounded by a high wall and from the gate each of the hundred or more uniform houses with their white walls and red tiled roofs seem like palaces. This comparison is natural especially after passing the windowless walls and rickety hovels that line your road to St Francis. Each house has four large rooms with a garden attached. The well-kept streets are spacious and have their shade trees. A garden of fifty metres width runs from the four outermost streets of the barrio to the wall. On the left as you enter is the eternal Sentinel in the Chapel that is soon to be replaced by St. Francis Xavier's Church. The barrio has also two schools which we shall mention later, a playground with football fields, an outdoor theatre, a common store, and a widely known regiment of school boys. I suppose it is difficult to believe that the rent from each house is two dollars a month. The police of the barrio is the Fear of God and little is indeed needed. Nothing would succeed in an Institution such as the "Circle" unless the regulations of each section were readily enforced. Hence you sometimes see the sad spectacle of a family being expelled from the barrio for moral offences.

There is also successfully functioning an Insurance Department. Since the needs of the laborers were many, it often happened that the money at their disposal in the bank was drawn out and spent just as sickness arrived. Now the laborers deposit five cents a week at the Insurance Office, and in case of sickness, thirty cents a day are paid for a period of three months. This sum to North Americans, is small, but, nevertheless, well proportioned to the wages of our workers. The food, etc. necessary for the laborers and their families is usually bought at the common stores, which were brought into existence by the capital of the bank, and which now are yielding good results. These stores are on a co-operative basis.

Enmity to idleness is one of the principles of the Circle and to find labor for all is the work of a well organized

Employment Office. This office, filled daily by the rich and poor, employer and employee, reminds one of that Institution in which there flourishes the necessary friendly intercourse between the two extremes of the social order, the Catholic Church. Father Campoamor's laborers are chosen before all others because the purity of their ideals and their skill in the trades are well known.

A word now about the Marriage Fund. The youths are advised to marry when young and the "Palacio de Relaciones" facilitates matters. At the "Palacio", and only at the "Palacio", the young men may meet the ladies of their choice. Miss Marie Theresa Vargas, perhaps the greatest benefactress of the Circle, offered her home for these meetings, and she, herself, acts as the mother of all. When the young laborer finally decides to marry, he is given sixty dollars provided he has finished the course in the "Instituto Nocturno". This sum has the double purpose of fostering interest in education and providing for the future family by securing proper housing conditions. All the above works are well advertised by the printing press of the "Circle". Besides turning out "El Boletin del Circulo de Obreros" it also prints the text books of the various schools, to which we may now turn.

Francis Thompson put the keys to the future in the school-boys satchel, and so does Father Campoamor. Hence there are eight schools; two Grammar Schools for boys and two for girls; two Trade Schools, one for either sex; the Instituto Nocturno and the "Agricultural School of St. Theresa". Father Campoamor's words can best describe the children's schools; "This is Monday" he says, "so come with me to the Central House of the Circle where the children will be waiting for us. You must remember that these children are in our schools mostly because they have been refused admittance to other schools. Insufficient clothing kept them from the classes. Harden your heart and let not the relations of misfortunes move you because if you weaken ever so little none will pay a single cent. These files of boys and girls are waiting here in order to pay twelve cents which insures them three meals a day for a whole week. I do not think this sum is ex-

travagant and I insist on it, because, according to our system, all must help." After breakfast the classes begin with the recitation of prayers. Then follow, in chorus, the conjugation, declension and multiplication drills. In the curriculum there is also music, declamation, dramatics, etc., which enable the children to present sketches which are the delight of the general public. Two of the schools are in the city and two in the barrio of St. Francis Xavier. Over five hundred pupils attend the classes and the teachers are chosen from the older members who show special aptitude for this profession.

In the Trade School for young men, carpentry, blacksmith work, stone cutting and masonry are taught. In the Trade School for the older girls, painting and general household work such as sewing, knitting, washing, ironing, preserving, etc., are taught. Painting and drawing are common to both schools.

Our tireless director realized the need of night schools for the younger laborers and his endeavors erected the flourishing "Instituto Nocturno". Over one hundred and fifty young men attended this institution which is divided into five sections and which awards the degree of "Bachillerato Obrero" at the completion of the courses. This school has received the following recognition from the Government, (I quote from the official national records): "The Inspector of the National Night Schools of Laborers, duly authorized by the Minister of Public Education, realizing that it is necessary to stimulate the laborers to their greatest efforts in the five year course that leads to "Bachillerato Obrero", resolves that in the Central Institute of Laborers there shall be one section of lower studies and five years of higher studies thus arranged:

First Year, Spanish, History of Colombia and Arithmetic. Second Year, Rhetoric, Geography and Geometry. Third Year, Physics, Book-keeping and Universal History. Fourth Year, Philosophy, Natural History and Chemistry. Fifth Year, Philosophy, Agriculture, Trades and French. Each year shall have two hours of religion each week. To the graduates a degree will be given which will admit them to the National Technical Schools. These Schools

are of University standing. This diploma will also give the holder the right to obtain scholarships in said schools in preference to all others." The decree was approved by the then Minister of Education and President of Colombia, Miguel Mexdez, who is now in office.

Most of the young men who attend the "Instituto Nocturno" live in the dormitories directed by the "Circle". Only those are admitted who promise to receive Holy Communion each week. Moreover all regulations that deal with their moral conduct must be obeyed. After 6:05 p. m., none may leave the house without permission and there is little desire to go out because the evenings in "Patio" are happy times. In one corner several youths perform a comedy while practising a comedy. Stringed instruments send strange sounds from another corner until the wind instruments of the band get started. Others prefer drawing and some seek the books. There is not a trace of human respect in any section of the "Circle" and the spirit of this group will reveal itself by the following incident.

Although the "Circle" is not a political organization yet it is a strong and valiant body if the Church is being attacked, and it proved its worth a short time ago. The Communists have been spreading their propaganda very actively here in Colombia during the past few years with the accompanying anti-religious manifestations. In 1924 the Communistic Congress was held in Bogotá and plans were madè and decrees passed for further development. All proceeded quietly enough and before the Congress was dismissed a decree was passed naming the date July 20th, 1925, for the next Congress. Then our young laborers began their work. Well-formed and instructed commissions went to the most conspicuous personages of the Government and after obtaining the support of these dignitaries, they secured ecclesiastical approval and launched the new society of Catholic Laborers. The date fixed for the first National Congress of Catholic Laborers was July 19th, the eve of the next Communistic Congress. After the Governors, the Labor Organizations and the Bishops (who are "Personae Morales" in the government) of the country had been instructed about the movement, the

first National Congress of Catholic Laborers was opened on July 19th, at 2:30 p. m. The President of the Republic, many of the Ministers of the State, and an immense throng took part in the celebration. Holy Mass and Communion of all the laborers was the preparation for the event. The Mass was celebrated by Father Campoamor in the Dominican Church. This Church was chosen because the Dominican Fathers have a famous shrine of Our Lady of Chiquinquira under whose patronage the Laborers placed their organization. The Communistic Congress planned for the twentieth was of course a complete failure.

The Secularist is badly puzzled today with the first crop reaped from the secularized schools. Father Campoamor is also reaping the first fruits of his schools, and it was certainly consoling to hear this decree, which pertains to the the fundamental principles of the Catholic Society of Laborers: "We decree to consider the Catholic Religion as the foundation of the Social Order; to respect the Christian family; to approve private possessions; to insure morality; to advance education; to encourage bank deposits, and to procure the association of all Catholic laborers."

Here we have the principles of the encyclical "Rerum Novarum" which were loyally received by our party while the Marx theory was being upheld by the Communists a few blocks away. For eight days the Congress lasted, and was closed by an open-air meeting at the "Park of Independence". On the last day a parade was held. Everybody in the City from the Orphanages to the President's Cabinet seemed to be there. In the Plaza of Bolivar, in front of the capitol, the lines were formed and they reached all the way to the "Park of Independence" where an orator closed the session with a brilliant and well prepared speech. The success of the Congress may be judged from the fact that the Communists tried to join forces with the Catholics three different times with, of course. no success. This narration takes me away from the school question, but it serves its purpose if it shows what can be expected from organizations similar to the "Circle".

About twenty minutes by trolley from Bogatá brings us to the "Agricultural School of St. Theresa". Girls of fourteen years and upward, mostly orphans, study and board here, and Father Campoamor points out St. Thersa's as the most cherished of all his works.

The aim of St. Theresa's is to train the young girls for all the duties of country life. About thirty acres of the most fertile part of the "Sabana", with perfectly arranged flower and vegetable gardens, surround the school. There are also excellent dairy and poultry farms. With the produce from these four sections all the expenses of the school are paid, and hence there is no tuition charged. The spotlessness of the school and the beautifully arranged garden walks are often described by the newspaper reporters, but from Father Campoamor's own words we know why St. Theresa's is the dearest of all his works.

"This school of girls", he says, "is exactly like a religious community", and for many of the young ladies it is but a preparation for the Sisterhood. The Superioress is eighteen years old, one of themselves, and all are glad to obey her. There is never need of punishment. If the Superioress tells the girls their faults, they listen in silence and at the end they add a sublime "*Dios se lo paque*". Besides promising to correct the fault, they even kneel down in the oratory, and after kissing the floor, they ask pardon for all the faults committed. Daily Mass and Communion and great appreciation of Father Campoamor's labors in their behalf make St. Theresa's a heaven. During most of the day, the girls work in the gardens. Various species of flowers and vegetables are raised. Fertilizers are prepared and the poultry and dairy farms are organized so as to get the greatest results with the least expense. From about twelve noon to three o'clock, the classes are held within the school, and reading, writing, arithmetic and household work are taught. This system is necessary because, although we cannot boast of four fixed seasons in the year, we have the four seasons crowded into each day. The nights and mornings necessitate at times two overcoats while the heat at noon is torrid.

Here are some other achievements of the "Circle" in connection with the schools. The schools have their res-

taurants which can accommodate as many as one thousand persons at the prices above noted. There is also a sort of an Asylum, where mothers who must work may leave their babies during the day. A dormitory for young men and another for young ladies has saved hundreds from moral ruin. Only lately two more schools and a bank have been opened in Chapinero, the next city.

Perhaps those who know the character of this people are asking themselves whether this change for the better is deeply rooted or only surface growth. From my observations, I believe it is a change that will last just as long as there is a capable director, and in such organizations, South and Central America and the Philippines may seek their salvation. To me, this work is the circling Gulf Stream, warming the colder waters of indifference through which it passes and causing virtues to blossom in many a barren soul. Let me give a few examples of the energy with which the individuals of this organization uphold the right.

In St. Theresa's there is a rule of never going out alone, and wisely made as will be shown. One day two girls of the school were returning from Bogotá. A few men of bad character approached them. Each girl bravely armed herself with a stone and warned the men not to touch them. One man who scorned the warning paid for his attempt with a badly smashed nose. St. Theresa's has many other examples of the same class.

In the schools the children are no less zealous than the Father Director in demanding proper speech and manners. If billposters appear in the City and are in any way offensive, they last only a few hours. At times one of the pupils of the schools is driven out by his companions because of carelessness in speech. This laudable "esprit de corps" among Catholics is made manifest by the following incident. During a walk through the City the teachers and pupils of the school were angered by the taunts and sneers of a bad living woman. The children surrounded and stoned the woman's house and were successful in silencing her. But the teacher and older pupils were locked up at the Central Court. When Father Campoamor heard of the affair, he did all in his

power to free the imprisoned. He even went to the Chief of Police with $1300.00, very generously offered by the laborers from their savings. The prisoners were finally released and the "Circle" organized a splendid manifestation for two purposes: first to show the City that the action of their brothers was praiseworthy rather than disgraceful, and secondly, to refute the enemies of the Circle who were trying to ruin the characters of the prisoners.

One night a man was not too gently ejected from the theatre because of bad language. The next day the ejected one returned with a crony, and with no less intent than to break the head of the laborer who had taken part in the exitus the night before. It was a rash threat for the whole body of laborers swarmed out and were glad to help their brother to put down the unruly boaster.

With regard to the Moral and Religious Training I may say that the morality of a people can be judged from their living conditions, recreations and their rule of life. Father Campoamor has done much to improve the living conditions by founding the "barrio" and the city dormitories. Nor has the "Circle" ignored the second danger to morality, but very wisely secured plenty of good recreation for young and old. There are two theatres and the home talent has plenty of opportunity to keep the laborers amused. Furthermore, there are Field Days with races, parades, etc., at regular intervals.

The deep religious spirit manifest everywhere is the result of Father Campoamor's strenuous efforts. All the laborers are divided into seven groups, and each day a conference is given to one of these sections. The Christian Doctrine is explained and the observance of the Commandments is stressed. Some elemental questions on Social Work are explained. Father Campoamor is accustomed to say that in catechism is the one and only solution to the social problem.

Daily Mass and Communion is the greatest factor in the religious spirit and the Chapel in the barrio is their greatest source of happiness. Every morning and evening young and old stop at the Chapel to say their "Pater" of

thanksgiving and petition. When Holy Mass is said, the Chapel is thronged and the voices of the school children greet their King with well-learned hymns. If someone in the barrio is sick, Holy Communion is brought to the house after Mass, and in a very consoling manner the men lead the procession with lighted candles; the boys sing hymns of welcome and allegiance; the girls strew flowers along the way, and the women are on their knees with their offering of incense. Of course, the necessary decorations of house and street are never forgotten.

It is no wonder then that vocations to the religious life are not infrequent. The boys usually become Christian Brothers, Franciscans or Brothers of St. John of God. The girls become Salesian Sisters, Little Sisters of the Poor, and twelve from St. Theresa's have decided to go to the Indian Missions of Uraba.

The system of management of all these works may be described in a few words. There are four committees, each of which is completely independent of the others. The first section is composed of men of the Circle. The second of the women of the Circle. The third of the wealthier men of Bogotá, and the fourth of the wealthier women. Each section has its executive board and two presidents are elected. Father Campoamor and the two presidents of each division have the supreme authority and they form the administration board.

It is not unusual for the President of Colombia and several Ministers to attend the activities of the Circle. There are, moreover, a few extraordinary benefactors; for instance, Miss Mary Vargas has sacrificed her entire fortune and life for the benefit of the Circle.

A NOTABLE EVENT

On Labor Day, September 5th 1927, New Castle, Pennsylvania, witnessed a memorable event in which a Jesuit took a prominent part. The event was the dedication and formal opening of a a new church, and the Jesuit honored was Father Patrick H. Brennan of Holy Trinity Parish, Georgetown. He completed his eighty-third year on October 8th, 1927, and he looks young. Despite his great age he is still vigorous, still retains much of his singing voice, and has a remarkable memory. Father Brennan himself describes this event as one of the greatest days of his career especially because on this day he celebrated the first Solemn High Mass in the newly erected St. Mary's Church of New Castle. This town is the ancient ancestral seat of the Brennan family in Pennsylvania. It was from that obscure village of Western Pennsylvania that Patrick Brennan, then but a boy in his teens, emerged more than sixty years ago, a drum at his side and a peaked hat on his head hastening to join the Federal forces in defense of the Union. He went off to war as a member of Company D of the 134th Pennsylvania Volunteer Infantry and fought through the stirring times of that monstrous struggle till the very end. Afterwards he studied medicine at Georgetown but ultimateley followed his early inclinations, entering the Society to study for the priesthood. That was fifty-seven years ago and it is forty-seven years since his ordination.

It was in memory of these long years of service, as a token of esteem to its eldest son in the priesthood and the splendid example he had offered to many who followed him, that St. Mary's Parish and its distinguished Pastor, the Reverend E. F. O'Shea, welcomed Father Brennan back in early September to open the handsome Gothic Church. Surrounded by hundreds of the Pittsburgh clergy in the presence of the Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh, and Rt. Rev. Mark Gannon, Bishop of Erie, Father Brennan declares that he sang the Mass with all the fervor and vigor of the pent-up enthusi-

asm of seventy years and more. His recollection went back to the days when the Know Nothing movement was rampant and a man was in continual danger because of his Catholic faith and practise. He told of the time when Bishop O'Connor of Pittsburgh came to administer confirmation to the little boys and girls of New Castle and the bigoted Protestant population gathered round the plain wooden structure, used as Church, to break every pane of glass and to storm the doors. His Lordship was warned that if he dared to exercise any episcopal function in New Castle he should be mobbed and stoned and probably killed or maimed for life. But Bishop O'Connor was not the man to be deterred from duty by the threats of bigots, and he declared his determination to visit his flock at all costs. His courage appealed to non-Catholics, and a delegation of them met him outside the town and escorted him to a home where he found protection and hospitality for the night. When the bigots were thus foiled in their plans, they wrecked the little church, and the following day Confirmation was administered in the open air. During the ceremony an armed guard of Protestants kept watch, determined to shoot the first bigot that dared to show his face or hide it beneath a mask.

Father Brennan vividly recalls that he was head altar-boy and first recipient of the Sacrament of Confirmation at the hands of Bishop O'Connor. Sometime after this he applied to the Lordship for entrance into the Secular priesthood but the Bishop advised him to wait a while. Afterwards the war came and then his study of medicine, and finally his entrance into the Society. Years later, meeting him at Woodstock, for his Lordship had abdicated his See and become a Jesuit in 1860, he remarked that it was clear that his refusal to accept him for the secular priesthood had been dictated by God in order that Father Brennan might enter the Society directly. Father Brennan adds that this judgement was undoubtedly true and that then, as later in his career, the ways of God's Grace operated wonderfully indeed for him.

The Catholics in New Castle were a mere handful at the time: to-day they number thousands. The recently dedicated church cost nearly half a million dollars, and the whole group of buildings, including church and school,

convent and rectory, cost more than a million. St Mary's parish had given fifty-two girls to the convent, and a fair number of young men to the priesthood.

While serving on the Ambulance Corps, Patrick Brennan sang for two or three years in the Choir of the Jesuit Church in Alexandria, where he learned to admire the Pastor, Father Krees. He had a ticket for the play the night Lincoln was assassinated: but when he discovered that the date fell on good Friday, he gave away his ticket and went to church instead. He thus missed the greatest tragedy of that bloody conflict. At the close of the war, Mr. Brennan studied medicine and became a doctor but he found his true vocation before many years.

Father Brennan is now assistant Pastor at Trinity Church, Washington, D. C. He is in his eighty-third year and in 1930, if God spares him, he will celebrate the Golden Jubilee of the priesthood and Diamond Jubilee of his entrance into the Society. Father William J. Tynan is the only other member of the Province who was a novice with Father Brennan. Father Tynan is Father Brennan's junior in religion by a year.

OUR UNIVERSITY IN TOKIO

A Letter from Father Herman Heuvers, S. J.

DEAR FATHER EDITOR:

There is little to be reported about the past of our school but let us hope that it will have a future. Without the background of a university we are rather powerless concerning the many missionary tasks of the Catholic Church in Japan. With a university the words of the missionary will gain a hundredfold, without exaggeration, in importance and weight. A missionary who is at the same time a university professor can easily publish articles, if he is writing some, in the leading periodicals. He can give lectures in other universities and schools, on Education, foreign school systems or anything else if he has a sufficient control of the language. And if he has Japanese friends many more doors, otherwise locked, will open to him. All these activities would be inaccessible to a simple missionary, no matter how learned he may be. All he can do now is to speak to some Catholic student organization or other.

We must first make the Catholic Church known in Japan and to bring this about it is enough to appear in public. As experience has shown this is done most advantageously with the background of a school. Otherwise nothing will make an impression. My emigration work also looks altogether different with such background. This I say in all humility. During my vacation I have been again in Haji and Matsue. Here in Matsue there is no hope unless signs and wonders will happen and one can grasp them with one's own hands. In general we must not deceive ourselves about the prospects in these backwoods missions; the front must be set up on another side, namely from Tokio, the schools, the industrial centers. The Jesuit province which has charge of the Catholic University in Tokio does not seem to realize what a gem has thereby fallen in its lap. Should other provinces have an idea what possibilities are hidden in this school they would give up many a necessary home enterprise in order to get this gem. We hope that we

shall succeed this year to do the big thing (viz. acquire a university charter).

The next thing is to have a number of geniuses like Father Adam Schall and Father Ricci, splendid talents I mean, to master the Japanese language. They must be men of a certain caliber. Firstly, they must have acquired a reputation as writers in their native tongue; secondly, they must be able to find always new aspects of life in the world in which they live; thirdly, they must have shown by their knowlédge of language other than their own that they can master a foreign tongue like natives as far as their pronunciation is concerned. Otherwise they will be a nuisance all their lives to themselves and to others in the land of the Rising Sun. To tell the truth there are very few missionaries blessed with this most essential prerequisite but he who is so fortunate is the favored friend of the Japanese people, like our good Father X. who two years ago spent his vacation here in Matsue. Every day I can hear new marvellous stories about his wonderful pronunciation and his truly Japanese phraseology. He has charmed the hearts of the people to such an extent that they returned with tears in their eyes when he left the mission. I could have written more details about our work in Tokio but it is still early spring in this matter and no one knows how much white frost may fall during this spring night.

BOOKS OF INTEREST TO OURS

Heart Talks with Jesus. By Rosalie Marie Levy. Published at 14 E. 29th Street, New York. Postpaid $1.10.

This is a handy manual of prayer printed on good paper and bound in flexible leather. Its object is to propagate devotion to the Blessed Sacrament, and it contains numerous sentiments in prose and verse adapted to that purpose. It may safely be recommended to pious souls who wish to love Our Lord more and more from day to day, and who are weary of commonplace thoughts and poor English. The compiler is a convert from Judaism, and her zeal is an object lesson for Catholics who inherit the Faith. The book contains due ecclesiastical approbation as a guarantee of its orthodoxy.

Whisperings of the Caribbean. By Rev. Joseph J. Williams, S. J. Benziger Brothers. Illustrated. Net $2.00.

Nature has been both kind and unkind to Jamaica. She gives and she takes, as if she took with one hand what she had given with the other. She made the place a tropical paradise, "the Isle of Springs, the Garden of the Indies," the Mecca of tourists, the haunt of poets and painters, a refuge from the cold, a fountain of youth for the old, and a source of health for the sickly. On the other hand, Jamaica is the golf links of cyclones, the summering place of earthquakes, the proving ground of fortunes, the reef of wrecked hopes, and the graveyard of wasted lives. Moreover, it has been the home of pirates, the rendezvous of buccaneers, the prey of Cromwellian soldiers, the camping ground of evil spirits, the land of weird and grotesque customs transplanted from the African jungle, the scene of Anancy stories and a hotbed of gross superstition. All these things are made real and vivid for the readers of this book by graphic style and apt illustration. Here fact is oft more strange than fiction, and always more instructive. As the author was a missionary in Jamaica, he writes from personal observation.

Keep the Gate. By Rev. Joseph J. Williams, S. J. Benziger Brothers. Paper 25 cents.

The title of the book was suggested by an incident which happened in Jamaica during, or soon after, the terrible earthquake of 1907. A boy who acted as porter of the Rectory was trampled and crushed by a mob howling for food. He died a little martyr of duty, "Keeping the Gate." The analogy is clear, the application easy. Every man, woman and child should be ready to die keeping the gate of the soul and defending its treasures. The book will make appropriate reading for missions and week-end retreats. Each chapter is followed by a short prayer, which sums up the lesson to be learned, and by a list of readings from the *Imitation of Christ.*

Concrete examples are drawn from sacred or profane history to enforce a moral or to illustrate a point. The cheap edition in paper cover is a suitable book for mission stands. When one has read it, it can be lent or borrowed without the obligation of returning it. The spread of such literature is a real apostolate, adapted to slender means.

Mangled Hands. By Rev. Neil Boyton, S. J. Benziger Bros. New York, Cincinnati, Chicago. Net $1.25.

Catholic boys who eagerly look forward to each new book of Father Boyton will not be disappointed in reading this latest one from his gifted pen. They will find in it all the thrill and adventure that delighted in "Cobra Island" and "Where Monkeys Swing;" but in addition they will read of a hero who lived in the flesh, who suffered as few mortals have suffered, who displayed a courage that won the admiration even of his savage captors. That hero is Father Jogues, one of the recently beatified martyrs. The story is told by a little Indian boy who accompanied Father Jogues in captivity and worshipped him as "his other father." The Indian hunting and fishing trips, their warfare and savage treatment of their enemies, their belief in medicine men,—all are told with a vividness that will grip every boy who loves adventure and heroism.

Things Catholics Are Asked About. By Rev. Martin J. Scott, S. J., P. J. Kenedy and Sons, N. Y.

By his latest book on popular apologetics Father Scott spans a chasm which has long separated the ordinary Catholic layman from his Protestant neighbor. Ignorance or bigotry or both are the causes mostly responsible for the strained relations frequently existing between the members of the Catholic Church and the followers of those who have separated from her. Many of the questions that lie at the root of this misunderstanding are discussed in a masterly way in this very useful book. The doctrine of the Church on miracles salvation outside the Church, marriage, divorce, birth control, freemasonry, etc. are set forth in that simple and popular style that characterizes all of Father Scott's works. "Things Catholics Are Asked About" ought to appeal to the man who cannot get to lengthy tomes on these subjects or who would, moreover, hesitate to do so Father Scott's excellent presentation of matter ought also supply a Catholic with a convenient and abundant store of religious knowledge and better fit him to meet ordinary objections. How often has not a disquieted soul been lost to the true Faith because a Catholic could not satisfactorily answer a simple question by the anxious inquirer. Here we have a book that ought to fill the need that has been long felt. We hope Father Scott's excellent book may be used extensively by Ours in their instructions and its use spread among intelligent Catholics and others who are well disposed towards the Faith.

A Primer Of Moral Philosophy, by the Rev. Henry Keane, S. J., M. A., Catholic Social Guild, Oxford, England; P. J. Kenedy & Sons, New York. Price $1.20.

Needless to say the present Provincial of England did not write this Primer during his tenure of office. This book is the work of the Master of Campion Hall. That busy, zealous man used to squeeze in lectures on Ethics to working men; to the miners and engine drivers and others whom the Catholic Social Guild sends for a two years course to Oxford. The men get all that Oxford and the Guild can give them in the field of Social Science, and they read for a University Diploma in Economics. The diploma gained, they take up again their former work; but with new lights on old problems, with minds informed by Catholic Thought, and with hope of a more intelligent and articulate part in the work of the Labor organizations of their country.

This book, therefore, is written along simple and clear lines. In the theoretical parts it omits nothing that is fundamental in Catholic teachings. But its emphasis is on points where moral philosophy comes in contact with the problems of actual social, political and economic life. Thus the treatment of Socialism is outstandingly well done. I know of no work that treats in the same space so temperately, so accurately, so plainly of the many sides of Socialist theory and of the Socialist movement. Of course Father Keane has English needs especially in mind; but the manual might be put with profit into the hands of many types of American students.

As an Oxford "Greats" man, Father Keane is intimately familiar with the Nicomachean Ethics; and as a one-time professor of Ethics to Ours, he knows the *Secunda Secundae*. The result is that the reasoning tends to be, at times, a trifle more rigorous and sustained than is welcome to some beginners. However, the answer to that is that a Primer like this is expected to go with a teacher; and that a carefully reasoned exposition is the best safe-guard against misunderstanding that may arise from oral teaching.

Edmund Ignatius Rice and the Christian Brothers. By a Christian Brother. Dublin: M. H. Gill and Son. New York: Benziger Brothers.

The story of the Irish Christian Brothers has a special interest for us Jesuits, inasmuch as Father Peter Kenny, S. J., Visitor of the Maryland Province, was an intimate friend of Brother Rice and had much to do with securing Papal Approbation for the new Teaching Brotherhood. The book contains a brief sketch of Father Kenny, which is a model of its kind.

Edmund Rice was born in Kilkenny in 1762. At the age of seventeen he went to Waterford and worked for an uncle in business. From the first he gave proof of efficiency and fidelity to daily duty. He was quick to learn, prompt in executing orders, and faithful in promises. When the uncle died, the nephew inherited the business, and continued to improve it. The world smiles on success, and it held out many inducements to Edmund Rice, but he was thinking of other things. He had made up his mind to join a Religious

Order or Congregation on the Continent, and give up business, when a friend, in whom he confided, reminded him that charity begins at home, and that the urchins in the streets of Waterford were nearer, and should be dearer, to him than urchins far away. That casual remark changed the current of his thoughts and the course of his life. He then and there decided to labor for the neglected children of his native land, but the details of his plan were as yet unknown to him, and he sought guidance from the Spirit of Light.

In 1802, at the age of forty, he opened a modest school in Waterford. His own education had been rather elementary and apparently too meager for him to become the founder of a teaching body. Yet founder he became, and he astonished the world by his success. He had to overcome all manner of difficulties and annoyances, ranging from apathy to direct opposition. Barren critics abounded then as they do today and played the dog in the manger. But God was with him. The institution he founded gradually took shape. He adopted the Constitution of the French Christian Brothers and he adapted it to the needs of Ireland. In 1820 he secured Papal approbation for his Congregation. The Centenary of that event was celebrated in 1920, and the present volume commemerates a century of glorious achievement. It is indeed a splendid record, and another instance of the mustard seed mentioned in the Gospel. From three men the membership has grown to three thousand or more, and from a single house to hundreds at home and abroad.

The information contained in this volume explains the purpose of an undertaking which is at once religious, philanthropic and national. While the Institute of the Christian Schools is national in scope and spirit, it has never been identified with narrow views of patriotism or with transitory phases of political thought. Noble as patriotism certainly is, Brother Rice had a higher and a holier motive in founding a teaching Brotherhood. His sons are first and foremost, Religious Men; men whose aim in life is to practise that twofold precept which is the fulfilment of the entire law.

The book contains a vast amount of collateral information which will interest educators. The story of the Penal Laws in Ireland forms a suitable background for the work of Brother Rice, and the statements made are supported by citations from Protestant historians, who are certainly not biased in favor of Ireland or Catholicism. Brother Rice was opposed to the National School System of Ireland because it divorced secular and religious education. His attitude on that question is fully justified by our own experience with the Public Schools of America. The tone of the book is moderate even when dealing with opponents, and it may safely be commended to all impartial readers, whether Catholics or non-Catholics.

The Institute of the Christian Schools in Ireland has attracted to its ranks the best blood of the country, Not to mention others,

Gerald Griffiin was a Christian Brother, and his early death was an irreparable loss to English literature produced in Ireland.

The Vision Beatific. Rev. John D. Walshe, S. J. The MacMillan Company, New York. Cloth $1.90.

The author is a priest and a poet, and this, his most ambitious work, is a poem and a prayer combined. It was first published for his Golden Jubilee a few years ago in California; and now a prominent New York publishing house has thought so highly of it as to bring out a new edition with some improvements. While the theme is lofty, the language is simple, and the poem might be used as a text book in our High Schools. It can be understood by the average student without the aid of a commentator. When a commentary is twice or thrice as long as the text, there must be something wrong somewhere. The writers thus explained at great length are either clear or they are not. If they are, the commentaries are wasting their own time and ours by trying to explain what needs no explanation. If the writers are not clear, they are at fault and to blame; for a man who thinks clearly will write clearly, provided he knows the language in which he writes. We suspect the commentators often draw meanings out of the texts which never entered the mind of the writer. Occasionally the writers themselves disclaim any such meanings or intentions.

Edward Markham, himself a poet of no mean ability, has written a flattering Introduction to the Vision Beatific. The poem is "dedicated to the memory of the saintly Padres, the fragrance of whose Christian virtues still lingers in the earthly paradise of Santa Clara valley." The book has due ecclesiastical approbation and is copyrighted by the author.

Father Walshe has received encouraging letters from men prominent in ecclesiastical and civil life. Among them are Cardinal O'Connell, Archbishop Hanna, the General of the Society, and John R. Richards, Associate Justice of the Supreme Court in California. Judge Richards is not a Catholic, and his letter may be taken as a proof that the "Vision Beatific" appeals to people outside of the Church.

American Masonry and Catholic Education, By Michael Kenny, S. J. Catholic Truth Society, 407 Bergen Street, Brooklyn, New York.

At the Catholic Education Convention of 1918 Father Michael Kenny, S. J., read a paper on the above topic. That paper was not included in the official report of the Convention, and the omission is significant. It was omitted for fear of offending friendly masons. The subsequent history of the Oregon legislation against the Catholic School shows the wisdom and foresight of Father Kenny, and the folly of the officials who suppressed his paper. The president of the International Catholic Truth Society, recognizing the timeliness of the topic and the value of the exposure, published the paper in booklet form, and has now brought out a second

edition with a supplement covering Masonic activities to date. The present edition contains a Foreword by the Archbishop of Baltimore, in which His Grace scores those Catholics who are afraid to speak, and who almost apologize for their very existence. Such an attitude is an indication of cowardice, and contrasts strangely with the avowed policy of our enemies. "The Masonic brethren were not afraid to let the world know where they stood in the all-important matter of our schools. *Delenda est Schola Catholica:* "The Catholic School Must Go." Father Kenny's exposure gives timely warning, and has done a valuable service to the cause of Catholic Education. The paper deserves careful perusal and wide circulation.

The Mexican Crisis: Its Cause and Consequences. By Rev. Michael Kenny, S. J. International Catholic Truth Society. Price 10c.

In the Preface to the present publication Bishop Pascal Diaz is quoted as saying: "I make Father Kenny's article on the Mexican situation entirely my own". That brief recommendation is a sufficient guarantee of substantial accuracy on a vital question, if indeed the known scholarship of the author should need any confirmation from without. Father Kenny has made a thorough study of the problem, and he gives the results of his investigation with the unbiased calm befitting an historian. Even those who have read the Pastoral Letter of the American Hierarchy will find in this booklet much which they did not know before. The International Catholic Truth Society deserves our patronage and support for placing such treatises within the intelligence and the means of the millions.

Principles of the Religious Life. An Explanation of the "Catechism of the Vows" by Father Pierre Cotel, S. J. Carefully revised and adapted to the Code of Canon Law by Father Emile Jombart, S. J. Translated from the Fourth French Edition by Father T. Lincoln Bouscaren, S. J. Cloth $1.75, net. Postage 10 cents. Benziger Brothers, Barclay street, New York.

After writing the "Catechism of the Vows", Father Cotel, the author, wrote an Explanation or Commentary, which was intended for Directors of the Spiritual Life, such as Superiors, Masters of Novices. Confessors, Preachers and Chaplains of Religious Communities. The Canonical parts of the work needed a thorough revision to make them conform to the New Code. That revision was done, and done well, by Father Emile Jombart of the Province of France, who is Professor of Canon Law at Enghien, Belgium. He left the Ascetical parts unaltered, save for an occasional footnote, where he deemed a fuller explanation necessary. Without changeing the matter, he changed and improved the style by removing archaic expressions and awkward sentences. The English translator has preserved those improvements and added some more of his own along the same lines; and as a result the work reads like a piece of

original English. The translation was undertaken at the suggestion of Superiors, who knew the value of the treatise in question, and wished to extend the sphere of its influence. It throws a flood of light on the spiritual life and makes a valuable addition to our ascetical literature in English.

Religion: Doctrine and Practice. For use in Catholic High Schools. By the Rev. Francis Cassilly, S. J., of Creighton University, Omaha, Neb. Price: $1.60 retail, $1.20 wholesale. Published by Loyola University press, 3441 North Ashland Avenue, Chicago, Illinois.

This book, intended primarily as a text for the teaching of religion in high schools, has had an enthusiastic reception from Catholic educators. Released from the press in July, 1926, it was adopted at the opening of the school year in September by 146 schools, one school ordering 900 copies. It was found necessary to print the book four times before the demand was satisfied and many schools which had made other arrangement are planning to introduce it during the coming year. It has been taken as the official text in the various Jesuit high schools of the country.

Father Cassilly has profited by his forty-nine years spent in the Jesuit Order, and his ripe experience gathered in university, college, high school and teachers' courses, to produce a book based on the best modern pedagogical principles. He has introduced a number of novel features which will hold the attention and awaken the interest of both teachers and pupils, while at the same time he holds fast to the traditions of the Church. The centuries-old division of matter, stamped by the approval of the Catechism of the Council of Trent, he has retained in all essentials.

One prominent characteristic of the book is that it aims, not only to convey a knowledge of true doctrine, but also to make application of this knowledge to life and conduct. It teaches one not merely to know Christianity, but also to live it. It is a spiritual guide which inspires the young Christian with a generous love for the Church and its teachings, and awakens in him a personal loyalty to Christ as well as a desire to express this loyalty by living a supernatural life and extending the Kingdom of Christ on earth.

Whoever wishes to obtain an up-to-date handbook of religion for use in school or in convert classes, or for the general information of Catholics, will find this book admirably suited for his purpose.

Compendium Dialecticae, Criticae et Ontologiae. By Father Francis Marxuach, S. J. Published by Eugenio Subirano, Barcelona, Spain.

This is the first volume of a three-year course in Philosophy. In many respects it is an ideal text book. It is not too brief to be clear, nor too compendious to be comprehensive. Its brevity is secured to a great extent by the omission of useless questions, which in other books are discussed without profit and without end. It is adapted to professor and pupil alike. It allows the teacher an opportunity to develop and expand; and for the scholar it serves as

a clear synopsis of the lecture given. Even apart from the explanation of the class room, it is generally intelligible to students of average talent. The typography is excellent. The divisions and subdivisions, theses and proofs, objections and answers are well marked by different styles of type, and that feature alone recommends the book, for it gives a local memory. The form of argumentation is strictly Scholastic, and the doctrine is that of St. Thomas and Suarez. The author is Professor of Theology and Scripture in the Collegium Maximum of Barcelona. Though still in middle life, he has written several other important works, including a course of Scholastic Philosophy in Spanish.

Making the Eleven at St. Michael's. By John R. Uniack. Benziger Brothers—$1.00.

A clean, wholesome story that will make a stirring appeal to the ordinary Catholic youth who idolizes a school-boy hero. It relates the first semester doings of Tommy Barry, who comes unheralded to St Michael's. "Short and pudgy" though he be, a mere stripling of fourteen summers, Tommy has the dogged tenacity and unconquerable ambition to make the eleven in the first year. Rebuffs and caustic puns merely strengthen his resolve. He almost unravels a plot to throw "the big game" that involves the Coach and Graduate Manager; he becomes the hero and idol of his companions; he pays the heavy toll of associating with flattering and worthless friends, who nearly blasted his collegiate aspirations. Mr. Uniack makes Tommy live in scenes far more realistic than fictional; he chooses the proper kind of episodes, companions and harrowing experiences to endear the hero to his readers; he has well portrayed the life and reaction of a normal youth to the salutary influence of a Catholic boarding-college.

Candles' Beams. By Rev. Francis J. Finn, S. J. Benziger Brothers.

This is one of Father Finn's recent publications, a collection of six short stories that give a deep insight into the various characters which are interesting, as all the characters of this popular writer have ever been. The title is splendid and fitting for such a book; for in it there are significant, valorous and virtuous deeds, the consequence of one noble act performed under trial and temptation. The book holds the interest of all classes. Sufficiently diversified is the setting to suit any reader, and each page contains some lessons for good, for on each page are great, grave thoughts that continue to the end. And it is thoughts such as these that will inspire and remain in the memory of youth and man to help and guide each of them through their different paths of life.

Teachers' Manual. By Francis P. Donnelly, S. J.

"I have prepared a Teachers' Manual for model English." says Father Donnelly in a letter to his friends, "containing an explanation of the method of models, many specimen lessons carried out in detail, a full bibliography on imitation, a series of questions for tests and many other helps for teachers.

This Teachers' Manual is absolutely *free* and entails no obligation on the one asking for it. All language teachers of primary, secondary or college grade will find the booklet useful in teaching any language. Get a free copy for yourself, and your friends from Allyn and Bacon, 50 Beacon Street, Boston; 11 East 35th St., New York; 1006 South Michigan Avenue, Chicago; also Atlanta, San Francisco and Dallas."

Praxis Celebrandi Functiones Ordinarias Sacerdotales, By Reverend Michael Gatterer, S. J., Professor and Doctor of Theology at the University of Innsbrück.

This second edition includes the latest rubrics and is therefore quite up to date. The author proposes the ordinary doubts and perplexities which are likely to occur in the celebration of Mass or the administration of the Sacraments, and his answers are brief, clear and satisfying. It makes a handy volume, and it should be a vade-mecum for every priest. It has a double index: one at the beginning and the other at the end. The former gives the order of Chapters; the latter is arranged alphabetically and serves for convenient reference.

OBITUARY

FATHER ALEXANDER J. BURROWES

One might write a whole chapter of Province history around the name of Father Burrowes. From the time he came West after finishing his theology at Woodstock up to his decease, he filled almost continuously one position of administrative or quasi-administrative trust after another. He was Minister, Socius to the Master of Novices, four times Rector, Socius to the Provincial, Provincial, Visitor, Procurator to Rome, and Master of Tertians. The "fierce light that beats upon a throne" has in a measure its counterpart in the religious life; and so we find it, I should say, a very persuasive testimony to the merits of the man that through all these official contacts and intimacies with Ours he wore so remarkably well. There was indeed very much in Father Burrowes to inspire confidence and engage affection; an obvious simplicity and sincerity of manner, a kindly, patient, tolerant temper, unfailing geniality, a delightful sense of humor, a steady, unobtrusive piety. He looked far and his ideals were set high; but he had the instinct not to lose contact with realities. Briefly, it was the combination in him of engagingly human traits with Jesuit virtue and spirituality that made him through long years so likeable a figure in the Province. For one thing, his charity was a thing to arrest attention. It was delicate and pervasive, showing itself among other ways in an habitual reticence in regard to personal failings and shortcomings. This guarded speech he managed to cultivate at all times with peculiar success, and it was apparently only with difficulty that he could bring himself even as superior to give information of an unfavorable tenor about others.

Somewhere in the Old Cathedral parish in St. Louis Father Burrowes was born October 14, 1853. His parents, Michael Burrowes and Mary Quirk, both natives of Ireland, met each other in the Missouri metropolis, where they were married. Three children were born of the union, Nicholas, Alexander, and Mary, who still survives. Michael Burrowes was carrying on the support of his growing family when one day in 1862 a hemorrhage seized him suddenly and carried him off at the early age of thirty-six. In the home-circle and among his friends this unexpected demise came of course as a great

shock; by none was it felt more keenly than by the pastor of St. Malachy's, Father Tobin, who had found in Michael Burrowes one of the most exemplary and devoted of his parishioners. Mrs. Burrowes later married a Mr. Sweeney, himself a widower with six children. In this second marriage Mrs. Sweeney became the mother of a daughter, Florence, and two sons, Alfred and Frank, the last named, of Dallas, Texas, being the only one of the three now surviving.

Alexander's earliest steps in education were taken at a private school conducted probably by a Mr. Duffy, for doubt is raised as to the name of this obscure pedagogue of pre-Civil War St. Louis. Later, with his brother Nicholas, he attended the Christian Brothers' College at Eighth and Cerré Streets, covering daily on foot the not inconsiderable distance which separated that institution from the parental home at Twenty-ninth Street and Clark Ave. At First Communion he chose Joseph for his middle name; and when a member of the family expressed disappointment that he had not taken his father's name, Michael, he replied: "Oh, but I have a great devotion to St. Joseph." Was it only a coincidence that he passed away on a Wednesday? With the Christian Brothers he remained until the close of the session 1870-71. In later years he was heard to recall with high praise the efficiency of a lay-teacher of the college who taught Latin with a certain breadth and sweep of manner, taking the students for long, generous excursions into the classic authors. Father Burrowes' lifelong love of music asserted itself early in his college days. In the college catalogue for 1867-1868 he is listed among the honor students in history and mathematics and is singled out for progress in the study of the violin.

Mrs. Sweeney had one ambition in regard to her son, Alexander, and that was that he might become a priest. Somewhere among the family connections, so it appears, there was a Vincentian Father; and this circumstance it probably was that induced her to send the young man to the Vincentian college at Niagara Falls, where he might possibly develop a vocation for that congregation of zealous priests. He was accordingly registered there for the session 1871-1872. The family tradition is that while thus a student at Niagara Falls he read a Jesuit book, probably the life of St. Ignatius, which gave him his earliest information about the Society and inspired him with the idea of entering its ranks. His confessor having signified approval of the contemplated step, Alexander wrote at once to his mother to acquaint her with his desire of becoming a Jesuit. Mrs. Sweeney, then

resident in St. Lawrence O'Toole's parish, not many blocks from the old St. Louis University buildings on Washington Avenue, brought Alexander's letter to the Jesuit Father Provincial, Thomas O'Neil. Father O'Neil thought he read in its lines every indication of a genuine vocation to the Society and he was for summoning the young man back at once from Niagara Falls that he might enter the novitiate. But Mrs. Sweeney preferred to let her son remain where he was for the remainder of the scholastic year, which he did, returning to St. Louis in the summer of 1872, and almost immediately entering the novitiate, August 10 of that year.

Of Father Burrowe's early career in the Society we say only one or other thing, for instance, that he was manuductor of the novices, that in his scholastic days he prefected and taught various branches in St. Louis and Chicago, and that he made both philosophy and theology at Woodstock. Of this place he always entertained the pleasantest recollections. As Father F. X. McMenamy put in at the Woodstock golden jubilee in 1919, the younger Missouri men. who had never gone east for their studies, came to have almost a personal knowledge of the great Maryland scholasticate through the kindly traditions it handed down to them by the older men of the Province who had received training within its walls. To these traditions no one perhaps made happier contributions that Father Burrowes, whose genial, well-told anecdotes of Woodstock life furnished many an hour of innocent diversion.

Two years at St. Louis as Socius to the Provincial, Father Frieden, were followed by Father Burrowes' appointment in December to his first rectorship, that of St. Xavier's College, in Cincinnati. He held the post a little over three years, vacating it in February, 1897, to return to Florissant where he resumed the position he had previously held of professor to the Juniors. On the evening before the day on which he was relieved of office in Cincinnati Father Burrowes delivered a public lecture, "Why Study Latin and Greek?", which afterwards appeared in pamphlet form and met with high commendations as a clever and well-put plea for classical studies. In September 1900 came his installation as Rector of Marquette College, Milwaukee, at the head of which he remained some seven and a half years. It was a turning point in the history of that institution, for it saw Marquette rise to a university status with the acquisition in 1906 of a charter to this effect, followed promptly by the opening of professional schools.

Perhaps the outstanding feature of Missouri Province history during the past twenty-five years has been the

movement for university expansion. In St. Louis in 1903 Fathers Rogers set the ball rolling by the purchase of the Marion Sims-Beaumont College. Then, chiefly during the following decade, opportunities for similar ventures thrust themselves on college heads throughout the Province with the result that the latter soon saw itself equipped with several forward-looking, if imperfectly organized, universities. There were temporary embarrassments galore; but it was felt that despite initial difficulties, the policy would in the long run justify itself. Father Burrowes had the university idea strongly. Opportunity to give it expression came to him at Marquette and he seized it. The Milwaukee Medical College was acquired in 1907; the Milwaukee Law School in 1908. In Chicago, where Father Burrowes became rector of St. Ignatius College, February 11, 1908, he found another fresh field for the realization of the university idea. In 1909 the college adopted the style, Department of Arts and Sciences of Loyola University. In 1908 the Lincoln College of Law was established. In 1909 the Illinois Medical and 1910 the Bennett School became affiliated to Loyola, and in 1911 a department of Engineering was opened in a building erected through the generosity of Michael Cudahy. Following a banquet tendered Loyola benefactors, this gentleman had called Father Burrowes on the phone to express disappointment that he had not been invited to attend. It was explained to him that invitations had been issued only to such as had already come forward to aid the university. Then followed a personal meeting between Father Burrowes and Mr. Cudahy, previously unknown to one another, and the result was the splendid offer made by the latter to finance a new Science and Engineering building on the North Side site. After four years spent in Chicago in starting Loyola University on its career, Father Burrowes passed to St. Louis to head the Province's oldest university, his installation as rector taking place February 4, 1912. The vacancy which he had been called to fill had been created by the sudden death of Father Frieden. Another sudden death, that of Father Meyer, left the provincialate vacant, and this post Father Burrowes began to fill January 16, 1913.

Father Burrowes' administration as Missouri Provincial overlapped at either end of the period of the War. In April, 1917, the United States was swept into the conflict. The Catholic hierarchy of the country having already pledged its sympathies and support to the government, Father Burrowes issued on April 7 a letter, admirable in phrase and content, in which he impressed upon the men of the Province their solemn duty under the circum-

stances. "Let all frequently call upon the Holy Spirit," so the letter concluded, "to diffuse the spirit of charity among the members of the Province, so that the strife of arms may leave no bitterness in its wake nor cause any diminution in the fervor of our religious life." While thus happily piloting the Province through these troubled times, Father Burrowes had also to give attention to the educational problems in which we happened then to be engaged. Those were the days of committees and reports and questionnaires and other tokens of activity looking to a better organization and standardizing of our high-school and college studies. The movement, begun under Father Meyer, acquired momentum under his successor. Father Burrowes always took keen interest in the educational situation in the Province. A favorite contention with him was that the range of reading in the classical authors required of our students was much too limited and he was for extending it by a considerable margin. Again, he was in complete sympathy with the movement to bring our colleges, as far as expediency seemed to demand, into harmony with outside academic standards, believing it could be done without sacrifice of anything essential in Jesuit educational ideals and methods. These viewpoints he was able to give expression to in the forceful preface which he wrote for the 1915 report on the course of studies. "The day is not far distant," so he declared, "when our college diplomas and high-school certificates will be of little value to the owners unless our institutions have the standing recognized by the state. As we cannot set the standard, we shall have to follow."

It may be of interest to note here one thing in connection with Father Burrowes' methods of work as a superior. He had the faculty of despatching a great deal of business in a short time. Probably one meeting him only in moments when he was off duty, so to speak, would not receive such an impression. But the fact is that, once seated at his desk, he went through his correspondence, official papers, and so forth, with a more than ordinary degree of despatch. He wrote rapidly, seldom if ever resorting to the device of a preliminary draft, but things were said clearly, energetically, and with a certain neatness and precision of phrase.

Space limitations crowd us and we can say nothing of Father Burrowes' career at tertian-master, an office he discharged during seven years, 1919-1926. He loved the work and though in declining health in the summer of 1926 was eager to resume it, which he did in the new house opened in Hot Springs, North Carolina. With astonishing courage he managed to conduct the Tertians'

Long Retreat to the end. Then he collapsed and was brought to the Good Samaritan Hospital, Cincinnati, which he reached December 7. Here his malady was pronounced to be cancer in an advanced stage with no human prospect of recovery. On December 29 he was anointed, and on the morning of Wednesday, January 19, he passed away; one of his Tertians, a patient in the hospital, being at hand to give him the last absolution. The good Sisters of the institution repeatedly declared their admiration of Father Burrowes' tender piety and spirituality. The habits of a lifetime had asserted themselves to the end. To a Father who visited him shortly before the end he said, "God has been very kind to me", and he went on to express his gratitude for the good things that had been heaped upon him in the course of a lifetime. At the funeral services in Cincinnati, Archbishop McNichols was present. In St. Louis the funeral Low Mass was said by Very Reverend Father Provincial and the last blessing was pronounced by Archbishop Glennon. Then in the bleak and piercingly cold January weather the remains were borne for interment to the novitiate, of all the Province houses the one best loved of Father Burrowes. His memory will long remain with us as of one who contrived in the happiest manner to mingle together in his own person, Jesuit ways in the highest sense of the term with those saving touches of nature that make the whole world kin.

FATHER MATTHEW McMENAMY, S. J.

Father Matthew McMenamy was born in St. Louis County, Missouri, near Normandy, November 20, 1860. At the age of twelve he entered the class of Rudiments in the Academy of St. Louis University. The year following he began his high school studies at St. Mary's, Kansas. His uncle, Brother Matthew McMenamy, had just been appointed to take charge of the farm there. The bright, handsome, athletic lad spent two very pleasant and profitable years at St. Mary's. He then returned to complete his high school course and two years of college at St. Louis University. In September, 1879, he entered the Novitiate. About ten miles away across the Florissant valley lay the beautiful home of his childhood. His father had died four years before; but his mother, always so very dear to him, and his brothers and sisters were there.

In August, 1882, Mr. McMenamy was sent from the Juniorate to St. Ignatius College, Chicago, where he remained for five years as teacher of Third Academic

and Prefect of both College and Academy boys. What a magnificent young man he was and what a wonderful Prefect! During those five years I was a student at St. Ignatius. I am sure that not one of the hundreds of boys and young men who spent a year with Mr. McMenamy at St. Ignatius failed to look upon him as a model in every way—a model athlete, teacher, prefect, religious, friend.

A certain modest reserve and quiet dignity of character impressed the boys deeply. While firm in his insistence on strict adherence to all regulations laid down by Superiors, he never gave undue manifestation of temper. And his manner in dealing and conversing with the students, whether of college or high school, clearly indicated his desire and readiness to show due regard for the personal dignity of those placed under his authority. It made a boy feel that is was a pity not to be a gentleman under all circumstances.

Mr. McMenamy gave himself—head, hand, and heart—to the work entrusted to him. He was intensely interested in every detail of that work. It was he who got together sufficient funds to fit out a small gymnasium and game-room. He, with the help of Mr. Rogers, put on a college play. The proceeds, as he had desired, were used to begin a Sodality Library. No function took place without his active and self-sacrificing co-operation. How often, as a boy, I have listened most attentively to what he had to say about books really worth while, and the great actors, Booth and MacCullough and Joe Jefferson, and the art of education and English composition. The students did not know that he had come to them direct from Florissant. Years afterwards he told me with what care he prepared to talk philosophy with the philosophers. And he could discourse sweet melody on the flute! We were very proud of his college baseball team. With comparative ease we beat Chicago University on their own grounds. Each year we played about twenty-five games and I can recall but three defeats—how keenly felt! Mr. McMenamy saw to it that no defeat could be ascribed to lack of strenuous practice. His second winter with us he revived an ancient custom and converted our baseball field into a perfect skating rink. Many pleasant hours were spent there after classes. As a Prefect, Mr. McMenamy was perfect. We all thought so then, and I think so now, as I look back across the intervening forty years and reflect on the details of his character and work as Prefect at St. Ignatius.

From 1887 to 1890 he was at Woodstock studying philosophy. I know that he went there determined to become thoroughly conversant with all parts of scholastic philosophy. He succeeded even beyond his expectations.

He distinguished himself at Woodstock as a student of philosophy. In the summer of 1890 I met him at Florissant—the same old Mr. McMenamy in manner, but very thin and seemingly quite frail. He told me that he was still sound and strong but that he had been working hard. Evidently he had given himself to the study of philosophy as he had to the work of prefecting and teaching. His heart and soul were in his study, all his energy was concentrated on it. In a word, he really studied philosophy, scholastic philosophy. And there is no work harder than real study.

It seems, therefore, quite providential that in 1890 the Rector of St. Mary's College earnestly sought the Provincial to send him another Scholastic—one to act as First Prefect in the Big Yard. The decree went forth that, before taking up his theology, Mr. McMenamy should spend another year—his sixth—as Prefect. To be an eminently successful prefect in a large boarding school requires great tact and energy and self-sacrifice. But during that year, when so much of each day was necessarily spent in the open with the boys and away from books, he regained his former wonderful strength and vigor. He was ready for four years of theology at Woodstock.

His familiarity with scholastic philosophy enabled him to pursue his theological studies with the greatest zest. I have heard those who studied with him express admiration for his keen zeal in searching out the clearest expression of every smallest detail in each treatise. Here again we see the secret of his success in all the work given him to do. "Age quod agis" might be written large at the head of his obituary. It indicates the outstanding quality of Father McMenamy's character and life. After his third year of theology, June 25, 1894, he was ordained to the priesthood by James Cardinal Gibbons.

In the summer of 1895 he returned to St. Ignatius College, Chicago, as Vice-President. The following year Father Higgins, then Rector of St. Mary's College, who esteemed Father McMenamy highly, requested that he be assigned to the same position at St. Mary's. In those days the office of Vice-President included that of Prefect of Studies and Discipline in both College and High School. At the close of the year, September, 1897, he was sent to the Tertianship at Florissant. Just the other day Father O'Reilly, Pastor of St. Margaret's Church, St. Louis, recalled a mission given at Holy Angels' Church, where Father O'Reilly was then assistant, by two Tertian Fathers, Father McMenamy and Father Brown. Both pastors and people thought it a most inspiring mission. On the same occasion Father O'Reilly spoke of several fine talks Father McMenamy gave to the Seminarians in

the old Kenrick Seminary. He said that the Seminarians looked upon Father McMenamy as a brilliant talker. The fact is that owing to his thorough knowledge of philosophy and theology and his finished delivery and very careful preparation and fine presence, his talks and sermons were excellent. He shone more brilliantly as a professor than as an orator, but whenever he ascended the pulpit he spoke with great clearness and earnestness and due illustration, and the Gospel of Christ was preached with dignity. For that reason the priests in St. Louis esteemed him highly as a preacher.

In 1898 Father McMenamy began his career as Professor of Philosophy in the Scholasticate at St. Louis University. He taught Logic and Ontology one year and was then appointed to lecture on special Metaphysics to the third year Philosophers. He continued in that position for twenty-five years, and during all that time the Scholastics who attended his classes looked upon him as a really great teacher—clear, enthusiastic, inspiring and wonderfully courteous and kind. He considered the matter he had to teach of supreme importance, and I know that up to the last class he held he prepared carefully for every lecture. His heart was always in his work and it was a severe trial to him when a paralytic stroke kept him from the class-room during the last two months of 1923. After the vacations he again took up the work and with heroic effort succeeded in finishing another year. He told me he found it very difficult to present the matter as he knew it should be set forth. The ideas, once so familiar to him, would not come with the same clearness and order. Then came a second stroke and his final sickness which lasted from September, 1924, till March 25, 1927.

While professor of philosophy, Father McMenamy accomplished much other work of great importance to the University. From 1908 to 1924 he was Regent of the School of Law. During his regency the administration of the school was left entirely to him; the fine new law school building was erected and finished; an excellent law library developed and paid for; a class A law faculty secured. His duties as Regent required close attention and very skillful management. He did his work quietly, without bluster or pretence. It was his work, and he did it, holding himself responsible for it, rejoicing in the success with which God blessed his labor.

For two years he had a confessional in St. Elizabeth's Church for colored people. He was then appointed regular confessor in our own Church of St. Francis Xavier. For twenty years he was most faithful in the performance of all duties of that office. I have often

heard members of the community advert to his remarkable fidelity. He began early and continued till late and never missed a day assigned for regular confessions. I know that for some years it had become quite a burden to him. He took care of a large number of penitents and was frequently obliged to go to the parlor to give spiritual advice. He made many converts whom he instructed with great care and labor. In 1920 the time and attention demanded for the proper fulfilment of his duties as Regent of the School of Law made it necessary to free him from the confessinoal.

During several years he lectured once a week in an evening course of philosophy that had been established at the University. From 1900 to 1910 he was Moderator of the University Alumni Association; from 1907 to 1915 Director of the Children of Mary at the Sacred Heart Academy. When we reflect on the variety and importance of the regular work he so successfully accomplished and consider the number of sermons and talks he was asked to give during the year, the University functions he was frequently requested to take charge of, and the retreats he conducted during the vacations, we realize with what method, energy, earnestness, and wholehearted devotedness he gave himself to the real work of a Jesuit—the work given him by God through his superiors. In that work he spent himself. Nothing else seemed to have any attraction for him. He was ambitious to make that work shine before God and man. Without any pretence he was deeply religious. Those who knew him most intimately knew that his religious life was the life of his life. He had a great number of friends in St. Louis, rich clergy and laity. Yet, during all his years in St. Louis very seldom did he accept an invitation to take dinner with a friend. He once told me that he had neither the time nor the inclination to do so. It simply did not enter into his work.

In his last illness Father McMenamy was very gentle, patient, and brave. To be unable to work was a great trial to him. In fact, he could not resign himself to the idea of giving up the class he so loved and the Law School he cherished as his own, until his Superiors definitely decided that he should put aside all thought of work for the present. A year ago it was quite evident that he would never again regain his strength. Up to within a few weeks of his death, with great effort, at seven o'clock every morning he offered up the Holy Sacrifice of the Mass. Frequently the effort left him quite exhausted for two hours. Still it never occurred to him to forego that supreme privilege, not did Superiors advise his doing so, until it was physically impossible for him to continue. He once quietly remarked that the day would

be almost intolerable, if he could not say Mass. During the last two months of his life he had been failing far more rapidly. One morning as he was about to leave his room for the chapel with the intention of saying Mass, he fell. That fall set him back considerably. He was taken to the infimary. But after a few days, without a word to the Infirmarian, he made his way back to his own room. He had not been told to stay in the infirmary and he felt out of place there. Two or three days after his return, when alone in his room, he again fell, breaking his hip and suffering other grave internal injuries. That hastened the end. He was taken to St. John's Hospital. A week later, March 25, at 4:50 A. M., he died. So quietly did he pass to the reward for which he had toiled so long and hard, that the nurse at his bedside did not realize the end had come until her attention was called to it by Father F. X. McMenamy, who had been with his brother constantly during the last three days. That beautiful death, the close of what he knew to have been so beautiful a life, was a great consolation to him. There at the bedside he had prayed earnestly that the Virgin Mother of God might obtain for his dying brother the grace of a holy and happy death on the Feast of the Annunciation. That last great grace was granted Father Matthew McMenamy.

FATHER JAMES BRENT MATTHEWS

Father Matthews, Pastor of the Sacred Heart Church, La Plata, Clarks County, Maryland, died at Mercy Hospital, Baltimore, on April 13, 1927, after a long illness. The following brief account of Father Matthews' life and labors appeared in the "Baltimore Catholic Review:"

"Father Matthews could point with pride to his ancestors—pioneers of fortune, brave-hearted men and women, Catholics whose lives spoke the precious calibre of their faith. To him was bequeathed love of God, love of Church, love of native Maryland and native land, love for the order of the spiritual sons of Ignatius Loyola.

"This beloved Jesuit was born February 7, 1865, near Saint Thomas' Manor, Charles county. He was the son of Judge Matthews and a lineal descendant of the Matthews and Brent families who came over with the first settlers of Maryland in 1634.

"One of his ancestors was Thomas Matthews, a man of martyrs' mould, who refused to subscribe to an oath that was authorized by the Maryland Legislature, but which violated his conscience. This Thomas Matthews guarded

Jesuit property in Maryland during the period of the suppression of the Society of Jesus until its restoration in the early part of the last century. In recognition of this service, the General of the Society of Jesus ordered that a bronze tablet in memory of Mr. Matthews be erected at Saint Thomas', Chapel Point. Another ancestor was Giles Brent, famous in Maryland history and of whom the State is very proud. Thus it will be seen that Father Matthews came of the purest English Catholic blood, of a race of simple, God-fearing men, Catholic to the core.

The future Jesuit priest spent part of his boyhood at Leonardtown. He grew up in a section which is historic in the Catholic and national life of the United States. He began his classical studies at Loyola College, this city. Among his fellow-students there were the Right Rev. William T. Russell, late Bishop of Charleston, and Monsignor William A. Fletcher, late rector of the Baltimore Cathedral.

Father Matthews entered the novitiate of the Society of Jesus at Frederick, August 14, 1884. While at Frederick he taught at Saint John's Literary Institute. His philosophical studies were made at Woodstock College. Upon the completion of his philosophy course he taught at Georgetown University and Loyola College. In 1896 he began his studies in theology at Woodstock and was ordained in 1899. His tertianship was made at St. Louis in 1900. In 1901 Father Matthews was assigned to Jamaica, West Indies, where he served three years as a member of the faculty of Saint George's College and as chaplain at the military post.

Back to his beloved Maryland came Father Matthews in 1904. He took up his work at Saint Ignatius, Saint Mary's county, where he held the post of Superior for fourteen years, until 1918. He labored zealously and built the new rectory at Ridge. In 1919 he was transferred to Saint Thomas', Charles county, dear to him because of its traditions and because it was near the place of his birth. He was superior there six years. One of his last works as a priest was to build the beautiful new rectory at La Plata. He became the first rector at Sacred Heart Church there in 1925.

All these years he directed the labors of the other Jesuit Fathers of the community. Priestly in all his ways, without affectation, deeply sincere in his friendships and with the staunch faith of his ancestors he served his God and Church. A native son of the Old Line State and possessing a sympathetic knowledge of the people among whom and for whom he worked, he possessed, because

of these twin assets a great influence over all, including those without the faith."

Father John LaFarge has written the following short character study of Father Matthews:

'The work of Father Brent Matthews in Southern Maryland should be an encouragement to every priest who has an apostolic soul. Father Matthews for many years past has been the Dean of the Jesuit Fathers in the counties. For the past twenty-five years he has labored unceasingly and devotedly in the interests of the spiritual, intellectual and temporal welfare of our Southern Maryland people. His illness may be truly said to have been due to his total lack of any sparing of self in his labor for this scattered district.

Father Matthew's work was taken up out of obedience. When he began his labors in lower Saint Mary's county nothing could have seemed more unpromising. There were but two priests living in St. Inigoes, whose task it was to attend to not less than eight missions, one of which was eighteen, another twenty-four, another thirteen, another thirty miles distant. These four missions Father Matthews attended during the long period of over fourteen years, traveling to them by horse and buggy over well-nigh impassable roads; and his remaining years of service in his home parish of Bel Alton in Charles County were not so very much easier. He would be at times on the road for a week or ten days, sleeping wherever he could, carrying the Blessed Sacrament from house to house, and living on whatever fare was provided for him. Father Matthews, like all who have come to know the Southern Maryland people, found them always most hospitable and ready to provide for all his personal needs, but this irregular life, extending over a period of so many years with its long fasts and inconvenient hours, exhausted finally even his robust physique.

As monuments to his untiring labor as well as practical foresight and good taste, there stand the beautiful concrete church of St. Nicholas at Pearson, in Saint Mary's County, and the handsome new Rectory at La Plata. The complete renovation of Saint Thomas' Manor House, Saint George's Hall, and numerous minor improvements and renovations were engineered by Father Matthews under circumstances that would discourage a less hopeful individual.

Father Matthews was close to his people through his ancestry. As a native of Southern Maryland and a member of one of the original families that occupied the very highest position at the foundation of the colony—a family noted for its unfailing devotion to the Faith—he was

identified with the whole past history of the Maryland missions. In this history he took the keenest possible interest and was always a storehouse or information concerning persons and places. Father Matthews' attitude towards his own famliy, so numerous and prominent in local affairs, was always thoroughly priestly and detached, yet cordial and helpful to the utmost degree All, young and old, looked to Father Brent or "Cousin" Brent, as their spiritual guide, and they were rewarded for their confidence in receiving sound counsel and advice on every topic that they could propose.

At all times Father Matthews was a man of great zeal and unquenchable optimism. He always believed the best in men and had a high belief in the possibilities of our country people, as well as great trust in God's Providence. This optimism, this capacity for taking a lively interest in every possible opportunity for good made him an ideal missionary character. He made it a point to know every individual in his scattered territory not only by name and face but also in close personal relationship.

He had an especial interest which he inherited from his mother, Mrs. Victoria Matthews, in the colored race. The different movements for the benefit and education of the colored race that have been set on foot in Maryland in recent years began with his suggestion, co-operation and leadership. Father Matthews was instrumental in the establishment of the Cardinal Gibbons' Institute at Ridge and took a personal interest in its further development. His position as the representative of the old Southern Maryland aristocracy gave his words with regard to the colored people a peculiar weight and he was never unwilling to express himself plainly and clearly in their behalf to the white members of his congregation. He maintained that our white Catholics have a heavy responsibility to bear before God for the welfare of these people whose salvation and entire future depend so largely on the interest taken in them by their more fortunate brethren.

He believed that the Pastor should make personal investigation as to the religious atmosphere of every individual home. This he considered of special importance in the case of families that are isolated by distance or other reasons from the advantages of the Church and Schools. No matter how much time might be consumed or what it might cost him, Father Matthews was always willing to spend hours with the humblest family instructing the children and trying to establish some system by which proper provision could be made for their home

instruction. He was also interested in good reading and enabled many young people to obtain reading matter and thus the foundations of self-education. Himself a practical farmer, he was always glad to encourage any movement for the benefit of the farmers' material condition, and devoted special attention to the Maryland Tobacco Growers' Association.

He also did all that he could to promote recreation and social life among our country people. He gave generously of his time and talent for different social events and was always anxious that the young folks should have every possible bit of healthy joy that the Pastor's ingenuity could provide for.

The question of Catholic schools had occupied Father Matthews' mind from the very beginning of his work in Southern Maryland, but like all the Jesuit Fathers, he realized the practical difficulties that lay in the way of such work as long as there were no means of communication between the different localities. As soon as conditions began to improve ever so slightly Father Matthews set to work at once to provide for country schools and under his rule as superior at Ridge the first parish schools for both white and colored were established in St. Mary's county, with the exception, be it noted, of previous efforts a good many years back that had been discontinued. In his last months of illness his incessant thought dwelt on the possibility of Catholic school facilities for the parishes of La Plata and Bel Alton which were in his charge until the end.

Father Matthews' nature was built on generous lines. He was a man of strong convictions, very warm and constant affections, conservative and solid views, and rather plain speech. This plainness of speech, however, has sometimes been misunderstood. I do not think that it was entirely natural to him. In his youth, near the time of his ordination, he suffered extremely from scruples. The memory of these scruples pursued him all his life and caused him at times intense anxiety in matters where others would go quietly ahead. Some of his plainness of speech was due perhaps to a resolute effort to throw aside this haunting indecision and scrupulosity. Again it was even resorted to humorously to cheer up and stimulate the minds of simple people who had fallen into a gloomy or discouraged way of thinking. Hence to those who knew him, his vigorous expressions were a source of amusement and of good fellowship but never of offense.

Again Father Matthews had an intense dislike for every form of pretense. He wished to probe everything to the bottom and could not tolerate any duplicity or lack of sincerity. At the same time when occasion called for it he could practise great gentleness and tact. He was much beloved as a confessor and brought peace and light to countless timid and anxious souls. His simple maxims were long remembered and have left an enduring spiritual heritage to Southern Maryland. There are many instances of his secret acts of charity, especially to poor and aged negroes. Others will never be known in this world because this side of his nature he always kept most carefully concealed.

As a Superior, Father Matthews was strict and exact in his own life as a religious, but most considerate of the needs and feelings of his companions in the Order, and interested in the work of others as much as in his own. No one could be more agreeable to live with for all his blunt and sometimes blustering ways, he was even-tempered and ready at all times to discuss matters openly and above board. The company and friendship of priests other than Jesuits was likewise most welcome to him and he earnestly desired the establishment of cordial relations and friendship among all the rural clergy of Maryland.

Father Matthews represented in his person the fine breeding, piety, traditions and principles of all the past generations of the old Maryland families. They were for him, as it were, still living and it was his ambition to live up to what he considered their lofty ideals. We may consider that in losing this tower of strength, both mental and spiritual, the Archdiocese of Baltimore has suffered a loss which can not easily be replaced."

VARIA

FROM THE ETERNAL CITY

LETTER TO DONOR OF HOUSE OF RETREATS FROM VERY REVEREND FATHER GENERAL.

Rome, October 15, 1927.

"My dear Mr. Bender:

I have been duly informed of your great kindness and generosity in donating to the Society of Jesus a magnificient home and property to be dedicated as a House of Retreats in memory of your mother. A set of splendid photographs and descriptive articles received has given me a still better idea of the beauty and magnitude of your gift. It is no less a duty than a pleasure for me to join with the Jesuit Fathers of New York and New Jersey in expressing to you my deep appreciation and my heartfelt gratitude for this princely donation.

"I look upon the work of closed retreats as among the noblest and the most useful that our society can undertake, and it is always good news to me to learn that another house has been opened under favorable auspices. The Morristown foundation is surely of this kind, thanks to your farsighted generosity. The good that will be done there among all classes and conditions of men is beyond our calculation, and will no doubt increase and become intensified as the years go by. Yours will be the consolation, both in this life and in the next, of rejoicing in its existence and development.

"Moreover, your gift has secured for you a place of honor on the list of our distinguished benefactors and has entitled you to a share in all the prayers, Masses and good works that are daily being offered throughout the whole Society of Jesus. That our Bountiful Lord, Who leaves no good deed unrequited, may reward your zeal for His glory and for the welfare of souls with the most abundant spiritual and temporal blessings, is my earnest wish and prayer.

"I am, very sincerely in Jesus Christ,

(Signed) Wlodimir Ledochowski,

"Superior General of the Society of Jesus."

CHURCH CONGRESS.—A very successful effort for the Union of the Oriental Churches was made at the Congress which met at Velehrad in Moravia on 20-24th July last. More than 400 assembled in Congress to discuss the question of re-union, from the historic, dogmatic, liturgical and traditional aspects, and to suggest means for counteracting the prejudices existing between the Oriental Churches and the Church of Rome. The withdrawal of the Nuncio from Czecho-Slovakia and the suspension of relations between Prague and the Vatican prevented the Holy Father from sending a Papal Legate as he had done in 1924. Nevertheless, in his anxiety to further this great project of reconciliation, the Holy Father sent a letter full of paternal affection to Mgr. Pretchan, the President of the Congress, and accorded the work his blessing.

Mgr. d'Herbigny, the President of the Oriental Institute at Rome, acted as the Pope's official representative with instructions to prepare a report of the proceedings for His Holiness. The government of Czecho-Slovakia was represented by Dr. Roztotchil, Counsellor to the Minister for Foreign Affairs.

The assembly was a family gathering of all the Slav races and the atmosphere was one of cordiality and fraternal love. Representatives of the other European nations collaborated with their Slav brethren towards the realisation of the prayer of our Blessed Lord:"Ut omnes unum sint."

The subjects treated at the Congress were jurisdiction, the oriental liturgies and the efficacy of the sacraments in the Oriental Churches. After three days of conference and discussion a resolution was passed exhorting all who work for union and love with the Oriental Churches to pray and receive communion frequently for the reconciliation of the Oriental Churches with Rome.

OTHER COUNTRIES

BRITISH HONDURAS

St. John's College, Belize

ANNUAL FLOOD. During the month of October the College suffered its annual flood. Steady, tropical rains and intermittent squalls finally succeeded in getting ahead of the drainage pump, though it worked day and night, and covered the major portion of the property to the rear of the College with several inches of water. Loyola Park was changed into "Loyola Lake," and fish had to be introduced to prevent the propagation of mosquito larvae. The embankments around the property proved sufficiently high and solid to keep out the flood waters of the Sibun River, and so it was only the rain water which fell within our grounds that had to be pumped out. The water was at its highest point about October 17.

The Psyche, a second-handed boat purchased by the College about a year ago, was finally fitted up and put into running order by Father New, Mr. Leonard and Brother Stewart. It has rendered good service hauling chips to fill in the property, as well as taking small groups of boys for picnic trips up the different rivers or on excursions to various points along the sea coast.

NIGHT SCHOOL.—Monday, Oct. 3, saw the opening of Night School at the College. The courses offered together with their respective teachers are: Commercial Arithmetic, Father B. New (Principal); Commercial English, Father M. Schaefer; Bookkeeping, Mr. L. Trumbach (from Belize; Spanish, Father C. Palacio; Typewriting and Shorthand, Father L. Rooney. The course is adapted to the needs of young men who want to better their condition in a city like Belize.

INDIA

RANCHI: SUCCESS OF PAROCHIAL RETREAT. On the 27th of August in the evening, Fr. Soenen opened the three days' retreat for women. Though first intended for the 180 lace-women of the Ursuline Convent, the retreat was immensely popular; and many mothers accompanied by their numerous progeny came from all

over the town to the four daily instructions or at least to as many as they could attend. The crowd became about 300. The Sisters from the outset realized that their chapel could not accomodate such a number of women and was besides unbearably hot. They readily admitted that the parish church, if perhaps less devotional would be conducive to greater spiritual profit and hence from the very first afternoon all the exercises were gone through in the parish church. The whole burden of the retreat fell on the Tertians as the parish clergy only helped to bring in more recruits. At the conclusion the parish priest stepped in again to settle, after taking the advice of the women, a suitable day for a short monthly recollection. The retreat has been an unqualified success, and in the panchayat the parish priest did not fail to congratulate the women and exhort them to send each two men to the retreat that was to begin for them on September fourth. The women can best attend the exercises during the day and still have time for their household duties morning and evening; but the men are the whole day at work and for this reason there was for them a morning and evening instruction only, but for six days at a stretch. As in the morning the parish church is not free for such devotions, it was found more convenient to have the exercises of the retreat in St. John's School chapel and send the boys to mass in the parish church. Fr. Turkenburg with the occasional help of Fr. Sevrin or another Father did the preaching and saw in private as many persons as he could. Though many people are away from Ranchi this year, yet the attendance at the retreat rose to an average of 380 men or about 80 more than last year. The preacher spent much zeal and was very fiery: time was no consideration to him. He too insisted on a monthly recollection which will take the shape of a short instruction on the eve of the First Friday. Priests will be in attendance and hear confessions immediately after. This may bring about a considerable increase of devotion to the Sacred Heart in the parish. Two points in this retreat deserve notice. The evening sermon was preceded by a short familiar talk on a practical topic, **v g.** mortal sin, confession, state of marriage, etc. Another was a discreet start of total abstinence by a few picked men to set an example to others. Here we do not swim at once in deep water as in the Munda district. Remarkable was the number of daily communicants at Ranchi, not only among school children, of whom there are more than a thousand in Ranchi, but also among women and somewhat less among men. The retreat has given to this pious practice a new

impetus to the greater fervour and a consequent increase of faith in this already fervent Christian community.

THE SONEPORE MELA. The Mela is a religious fair, and religious fairs are common enough in India. Still, our readers are not in India, and even common enough happenings in India are not common elsewhere. We are glad, accordingly, to have for this issue an account of India's greatest religious fair, the Sonepore Mela. Fr. O'Leary writes:—

"Ten thirty found us leaving the Sonepore Railroad station. We had not far to go before we were at the fair. Rows on rows of candy stands met our eyes, with the Indian sweets piled high in the dust, and with swarms of wasps (as well as human beings) hovering around. There were elephants here and there, and snake cures working in connection with a snake charmer. Someone had been (it seemed) bitten, and all the motions of death agony were before us,—splendid acting, and the crowd really seemed to believe the snake had bitten, and that the snake sure was curing. We did not baptize.

"Nearly all the horses of India were at the Mela. After we had witnessed demonstrations of horses, camels and elephants, which included a great variety of each, we came to the temple, our main objective. We could not of course, enter (we are "outcastes"), but the holy men and other interesting features were worth seeing. When visiting the Mela every Hindu comes to the temple and offers sweets and money. The sweets are carried away, the money stays with the high-priest, who, however must give the Government a share as a tax. Around the temple were many sweet-shops and holy men. These latter were standing around with cocoa-nut shells, waiting for the pilgrims. Every one coming to the temple, it seems, must also contribute to the holy men. One sight we saw was of a dozen of the holy ones angrily going after a Hindu who had refused one of them an alms. We were approached by one, but some Hindu shouted at the fellow, "They are Fathers, Sadhus also, as poor as you. Don't bother them." He didn't.

"The sanctity of these holy men seemed to be inversely proportional to the amount of clothes they wore. Certainly, a number of them were not to be excelled in sanctity, and others, in fact most, were practically "perfect." Such as these were lying unconcernedly on mats before the temple. Others, less holy, were going about with cocoa-nut bowls, in search of alms. The bodies of all were covered with filth and ashes. I do not know how they manage their hair, but a few were fixing it

as we passed, long tresses that reached to the ground, matted and filthy.

"The first picture was the laughing Sadhu. We gave him a pice and told him to smile. He broke out into a laugh. Beside him was a dwarf, a little fellow of two feet high, a man, however. Near him was a cripple, whose left foot was bent at the ankle so as to touch the knee. We added to this man's store of pice also.

"The weeping Sadhu came next. The holy one was weeping large tears, sobbing out that he had had nothing to eat. We got his picture and gave him the usual pice. Taking the money he rose up, and solemnly and profoundly bowed thrice to the ground in salaam,—surely a great honor, this. As we passed on the weeping began again, and we heard him sob out, "How can I fill my pet (pronounce "pate", please. It means stomach.) with a pice?" Someone in the crowd answered, "If you can't fill your pet with it you can fill your mouth with betel nut."

"Somewhere further down the line another one asked us to snap him, and then demanded twelve rupees of us after we had done so. We laughed and walked on. He followed a long time, shouting after us that the picture would be no good unless we paid the rupees.

"We came to the bazaar next. Store after store it was, with wares of any and every kind piled high, and dust and crowds and heat and dogs and babel of voices. Somewhere in it two Hindus stopped us and wanted us to read their letters of recommendation for some post or other. They wanted rupees also, so we let them be. Letters of recommendation are heirlooms here, many a grandson claiming a position on the strength of the letter given his grandfather back in '54. Not all letters are as eloquent though as one of which I have heard. It read; "If you are looking for a rascal, hire this man. I had him in my house two weeks, and could not keep a bottle of whiskey anywhere."

"At several places along the fair grounds we found elaborate houses and compounds prepared for Rajas and Maharajas who came here during Mela time. Somewhere too a fine motor car with a soldier and a bayonet on each running board carried one of the princely ones past us. Speaking of cars reminds me that in the English Section there was a booth for the Ford.

"Somewhere about three found us again at the station, stepping gingerly over a thousand sleeping Hindus curled up on the long platform. Our train was to leave at four. It finally left at five. We were soon after at the Ghat and

in an hour happily home again. I say happily because we were thoroughly tired and very thoroughly sweaty and dusty. We had too, escaped the somewhat unnerving experience of the steamer that left with us. So tightly were the crowds packed on it that it began rocking heavily in the waves, and for a time there was imminent danger of the whole turning over.

"The Mela is emphatically worth seeing. It is all you want in a World's Fair, and more."

ST. MARY'S KURSEONG. Several things happened all at once the other day. We had just read in the papers how a cobra that had bunked in a motor bus over night had bit four people when the morning rush tried to crowd him out of his quarters. Two of the victims died on the way to the hospital, and one afterwards. Then, too, a missionary returning from a two or three days trip around his mission lay down for a well-earned rest, and got an eternal rest when a cobra coiled itself from under his pillow. I myself was just home from a ten mile hike and had just heard of these bits of news. Tired and weary from the walk I had thrown myself on the bed for a nap. I was dozing when a sharp rap at the door brought a spontaneous, "Bhitar ao" (come in) to my lips.

Through a corner of one eye I saw a dusty little lad slip past the door jam and come to my bed. His pockets were filled with tin cans and he held a larger one under his arm. "Kiya mangta." I shouted at him (What do you want?) He proceeded to answer by opening the cans and setting them on the edge of the bed. I felt like giving him the boot but raised myself up on one arm and made an effort to open the other eye. There were all sorts of pinching bugs, butterflies and what-nots in the smaller cans and in the larger one a snake! My eyes were pretty opened by this time, and I started to move, and overturned the can of pinching bugs. ALIVE? Yes, and striking out for everywhere I didn't want them to!

One dropped into the large box, right on top of the snake. Imagine it, being in bed with a crowd of pinching bugs and a snake! I was amused though (on the other side) to see how quickly the snake reacted when the big bug got hold of his tail. One second they were in the box; the next and they were out, and the snake making for under my sheet. I didn't appreciate this much, but luckily the beast changed its course and slipped under the mattress. I felt a sigh of relief, though there are various other places where I would prefer a snake to be rather than under my mattress. The boy got into action, however, and soon had the somewhat blunt tail (the sign of a bad snake up here) in his grip. He pulled, and in a

minute the heel of my big shoe, was on the thing's head. and I knew I was safe from it. A minute later he had it back in the box, and was feeling around the sheets for the pinching bugs (luckily I didn't feel any). The bugs safely in their boxes, I told the kid to "Beat it" and come back when I wasn't so busy.

I was down in the cow barn a short time back "just to see what I could see." These cows, by the way, give what we use to call "blue john." A separator is needed to eliminate the water. This isn't to be wondered at when one considers that on account of the scarcity of grass the cows live almost entirely on leaves from the forest trees. The wonder is that the poor cows don't give sap instead of milk.

One of my trunks which weighed exactly 100 pounds was recently carried up from the station. Of course it was carried on the head (that's the fashion for carrying things in the country), and the carrier was a woman. The distance to St. Mary's is two miles, and the climb up the hill to the seminary by means of the rough stone steps that we call "Jacob's Ladder" is as much as a climb up Washington Monument (555 feet). All this weight on her head for that climb, and her pay was ten cents! These coolies must have "strong" brains!

Speaking of rain, we have it—46 inches for June and 52 for July, and everybody is remarking, "What a lovely season this year. I have been able to get out of the house almost every day." From this you can conclude that it never rains so hard that it can not rain harder."'

ST. JOSEPH'S JESUIT COLLEGE IN TRICHINOPOLY, has at present 1928 students, of which 1341 are non-Catholic (Hindus, Mohammedans and Protestants) while but 587 are Catholic. In entire ignorance of circumstances, it has been asserted that owing to the large majority of non-Catholic students, the college can not be called a Catholic one, and that it is a missionary error of the Jesuits to concern themselves more with heathens than with Catholics.

That this is not an error is illustrated in the result, that for the very reasons that higher education, which is mostly in the hands of the Jesuits—the six universities of India are all conducted by Jesuits—Catholicism and Catholic missions have risen from their pariah standard to one of great prominence in the estimation of the people. Furthermore one must not forget that the Catholic communities can hardly supply additional students as the Jesuits opened another college last year in Palamcottah, diocese of Trichinopoly. Moreover in the last two years, 37

candidates for the priesthood have been graduated, of whom twenty continue their studies in different seminaries, 4 are preparing for entrance to seminaries, 10 have entered the Jesuits and 3 the native Carmelite order.

It is just because of the great number of heathen students, who are mostly of well to do circle, that for many Catholics, mostly from poorer circumstances, access to higher education is made financially possible. And how many prejudices against the missions, formerly so despised by the heathen, have been eliminated; how many seeds of truth sown in the souls of the students, God alone knows.

FORT BOMBAY – Royal Asiatic Society.

Fr. Heras' lecture last spring at the Royal Asiatic Society drew an unusually large audience, in which Parsee priests were conspicuously numerous, the subject being "Three Moghul paintings on Akbar's Religious Discussions." Sir Lalubhai Shah presided and Dr. Jivanji J. Mody, at the conclusion of the lecture, expressed keen appreciation of Fr. Heras' treatment of the subject. The three paintings were discovered in Poona and had evidently been brought there from Agra, said the lecturer, during the Peshwa regime. He presented them as material documents of considerable importance. Akbar was something of a mystic himself, and he also realized the value of religious harmony as conducive to political unity. He therefore promoted and personally assisted at religious discussions between theologians of various religions. For this purpose, too, he erected "A House of Worship" (Ibdad Khana), of which the lecturer showed us a plan. Hindu influence predominated with Akbar from 1573 to 1579 and was primarily due to his marriages with Rajput princesses and also to his friendship with Birbal, the Court humorist. Dastur Mehrji Rana brought in Parsi influence on Akbar and it was said that, though at heart a Sufi, Akbar was a Parsi in his rites. Akbar also invited three Jesuits to his Court and for some years was said to be inclined towards Christianity. In the third and finest of the paintings reproduced, Fr. Heras claimed that the single European present represented Blessed Fr. Rudolph Acquaviva, who spent three years at the Maghul court.

Since the middle of last year a school of historical research, under the name of **Indian Historical Research Institute** has been giving to some of the students of St. Xavier's College the difficult training in doing research

work in the field of Indian History. A small museum, a library and a lecture room are the quarters of this institution. The library contains four sections: 1, historical literature; 2, historical journals; 3, published sources; and 4, manuscripts or photographs of manuscripts. These two last sections are considered the most important since history must be based only upon documents. Besides this, the students are coached in their work by Fr. H. Heras, the professor of Indian History. Six students worked in the Institute during the past year and the papers written by four of them are going to be published in different research journals. This year the institute has 15 research students: 11 are College students, the remainder are from outside. The subjects of their study are most varied: "The Development of Jainism in Southern India," "Sivaji according to Foreign Sources," "The Three Kadamba Dynastics," "The Jesuits at the Court of Jahangir," "The Valabhis of Saurashtra," "The Cession of Bombay to England," "Raghunatha Rao Peshwa" etc. These subjects are studied through original sources, after consulting the works referring to them.

On the occasion of the Institute's first public appearance, Saturday, the 28th ult., Fr. Heras read a paper on "Greek and Indian Ideas on Art" before a select audience.. The Hon. Mr. Justice Madgaokar presided. The lecturer exposed the theoretical principles of fine art as given by Aristotle and then traced like precepts in Sanscrit literature. Finally several masterpieces of Indian Art were projected to the screen and explained by the lecturer. One of the carvings shown by Fr. Heras has a special interest for all the Catholics of India. In 1510, Frey Luis, a Franciscan Friar, was sent by Alfonso de Albuquerque from Calicut to Vijayanagara as his Ambassador to the great Hindu Emperor, Krishna Deva Raya. He remained in the imperial capital for a year, and was finally killed by an emissary of the Sultan of Bijapur, whose purpose was to impede the prospective trade in horses between Vijayanagara and Goa. Fr. Heras in one of his visits to the ruins of Vijayanagara discovered a carving representing this early missionary on the basement of the desecrated temple of Vithalaswami. All along the basement of the main shrine, built by the said Emperor, runs an endless procession of horses and men, who are faithful portraits of the Portuguese hidalgos of the 16th century. In front of them and turned towards them there is a strange figure of a bearded man, dressed in a long gown falling down to his feet. His head is covered with a queer bonnet, showing at least two of its angular points. His left hand holds a long staff. Evi-

dently the person represented is a padre, a priest of the Catholic Church. Since there is no record of any other Catholic priest having visited the city of Vijyanagara, there is no doubt that Krishna Deva Raya ordered to be commemorated in this plastic way, the visit of the first European Ambassodar to his Empire.

IRELAND

BELVEDERE COLLEGE.—In the summer examinations, sixteen Belvedere boys qualified for matriculation. In the Intermediate Certificate examination, thirty-three passed out of forty who presented themselves. Of these, fourteen passed with Honours and three were awarded scholarships. In the Leaving Certificate, eight passed out of twelve; three passed with Honours, and one secured a scholarship. The first place in the Junior Executive was obtained by a Belvedere boy, Brendan O'Riordan. Two were successful in the Junior Clerical, and one in the Customs and Excise examination.

MUNGRET.—During summer vacation two week-end retreats were given in the College. Fifty-two attendded the first, given by Fr. Meaney. They were, for the most part, members of the St. Vincent de Paul Conference. Father Hurley directed the second, consisting of forty-two workmen from Limerick.

The successes by our boys last June at the Thomond Feis were remarkable.

1. 1st place in inter-school competition in Irish conversation.
2. Gold medal for Irish story-telling.
3. First place in Irish dialogue.
4. First place in short extempore Irish speech.

In public examinations, out of thirty-one candidates for Matriculation, National University of Ireland, twenty-nine passed. Fifteen presented themselves for the Intermediate Certificate Exam.; fourteen were successful, four with honours.

God has blessed our work by calling seven from the lay-school alone to His service. Four went to our own noviceship, one joined the Augustinians, and two joined diocesan seminaries.

VISIT TO THE PHILIPPINES. The following extract is quoted from a letter by Father D. J. Finn, in the "Province News" of Ireland & Australia for June 1927.

"Let me tell you of Davao (island of Mindanao, Spanish P. P.), and Manila (American). Davao is a tropical town, a centre for hemp-farms worked largely by Japanese. The town is a mile and a half from the wharf, and I rushed off the ship to reach the Church (only one and S. J.) about noon. I rang at the house-bell; a

dusky head, owned by a 12 year old or so, looked down from a balcony over the door inquiringly—I tried English, and what I thought might pass as Spanish—all in vain. At last I induced the head to come down, and now a dusky eye scanned me from a hole down in the door—but the door remained shut. It was near the Equator—12 noon—and I had given up my lunch on board to get there—things were looking uncomfortable. At last I induced them to open the Church—so I tackled my Office to wait till the Padres had done eating (so much I learnt half by pantomine)—now an elder boy appeared who could speak a few words of English—"the Fader still eats"—so I gave him my **litterae patentes** to take to the Father, and resumed my Office. Soon the Father arrived in person, charitable but business-like—half English, half Latin, he asked my business—"to see him, meet him"—then he asked what I belonged to! He could not read, alas! Fr. Sullivan's S. J.—When I interpreted the magic letters, he nearly fell on my neck, and in a few minutes I was sitting in front of a bowl of soup and a bottle of wine—enjoying too, the blessed benefits of the **Bulla Cruciata** on that Friday. So Fr. Rius and I conversed in Latin, and Fr. Perez helped out; after dinner they took me all around the place, with its pot-pourri of nations (American, Philippino, Chinese, Jap, Indian, Native Wild Tribes), picking up a lazy (except for Japs) living amid luxuriance of hemp, banana, tobacco, cocoanut, etc.

"At Manila I made for the Ateneo, the crowded (1,000 boarders) college in the old walled city; a car brought me through the narrow, Spanish **calles** with much honking of its horn. I brought a fellow-passenger, Sutcliffe (Wollen manufacturer, of Halifax, York, a non-Catholic), with me to see the Observatory. At the Residence attached to the Ateneo, the Philippino hall-porter (laymen). told me ('twas about 2.15 p.m.) that all the Scholastics were in class, and all the Fathers asleep. This was a woeful libel on the good American Fathers, who are always very much awake—and that youth was told the truth later on. So I left a note for the Minister, and went off to the Observatory. There we met Fr. Coffey, an Irish-American. A delightful old Spanish Father showed us over the famous institution. The simplicity of the real holy Jesuit, mellowed by age, withdrawn from the bustling world outside, with no interests beside religion and science, was never so typically portrayed. He chuckled over every instrument; set the dome of the telescope revolving with as much delight as

a boy sets his Xmas toy a-going for an enraptured grown-up. We enjoyed with him the anemometers, the sidereal time instruments, the—graphs of all ilks—and the usual loving glass of wine. It was of interest to see the wonderfully elaborate arrangements for detecting typhoons and their whereabouts; that day the Observatory was interested in a typhoon some hundreds of miles away to S.E. —"born completely out of time," for it was not the season—the seismographs were also recording wave action on E.W. component—but that typhoon helped to keep the monsoon in abeyance for our ship most of the way between Manila and Hong-Kong (a bad stretch at this time of year).....

AMERICAN ASSISTANCY

CALIFORNIA PROVINCE

GOLDEN JUBILEE of Father Gleeson, S. J. The celebration of the Golden Jubilee of the Reverend Richard A. Gleeson, S. J., held the attention and the heartfelt interest of the city of San Francisco for the three days, from November the 13th to November the 16th. The Jesuits of St. Ignatius College, the clergy, and citizens of all creeds united to pay tribute to one whose priestly nobility and unfailing kindliness had earned their respect and love.

Richard A. Gleeson was born in Philadelphia, December 24th, 1861. On the following day, Christmas, he received the Sacrament of Baptism in St. Augustine's Church. Educated by the Christian Brothers in St. Paul's School and at La Salle College, he entered the Jesuit order at the age of sixteen. Half a sentury ago, candidates for the priesthood in the Far-West were comparatively few, and so it became necessary for the pioneer Jesuits to seek recruits in the eastern states and even in Europe. It was while on one of these recruiting expeditions that Father Aloysius Varsi met Richard Gleeson—a meeting which resulted in young Gleeson's departure for California. He began his novitiate at Santa Clara on the feast of the Holy Angels, October 2, 1877 and remained there until the completion of his course of philosophy and science.

During his studies he met with a severe accident which almost proved fatal. For five years he was kept in a plaster cast and will be remembered by former St. Ignatius students as a tall, thin young man who walked about with what at first seemed to be assumed military poise, but what in reality was a dire necessity and a source of constant suffering.

In 1891, Richard Gleeson still in the plaster cast, went to Woodstock, Maryland, to study theology, and was ordained to the priesthood by Cardinal Gibbons on June 25, 1894 after seventeen years of preparation.

His Third Year of Probation was made at Florissant, Missouri. After that he served as Prefect of Studies at Santa Clara and at the Novitiate in Los Gatos, relinquish-

ing the latter post to take over the pastorate of St. Joseph s Church in San Jose, where he remained from 1899 to 1905. He then was appointed President of Santa Clara College, retaining that office till 1910 when he was assigned as Pastor of the Jesuit Church in Santa Barbara. Fr. Gleeson was then chosen to direct the destinies of the newly founded Loyola College in Los Angeles and served as its first President from 1911 till 1914, when he was made Provincial of the California Province. During his term of office he took part in the General Congregation held in Rome in 1915. Since 1918 Father Gleeson has been attached to the Church of St. Ignatius in San Francisco. Such briefly is the career of the beloved Jubilarian.

The jubilee celebration opened with a Solemn High Mass at St. Ignatius Church on Sunday November 13th. His Grace, the Most Reverend Edward J. Hanna, D. D., honored the occasion with his presence in the Sanctuary. Many of the secular clergy and of the various religious Orders were also present, while a veritable host of friends filled the great church to capacity. An eloquent sermon was preached by Father Edward J. Whelan, President of St. Ignatius College.

An informal reception was held in the evening in Fr. Gleeson's honor in the Gold Room of the Palace Hotel.

The Jubilee banquet was served at the Palace on the 14th. Both the Rose Room and The Gold Room were pressed into service to handle the largest crowd it is said that ever attended a banquet at the Palace Hotel. A program of speeches and music followed the dinner. The audience was gripped by the eloquence of His Honor, Mayor James Rolph of San Francisco and by that of Mr. James Bacigalupi and Mr. Frank Jenal. His Grace the Archbishop paid a beautiful tribute to the jubilarian and his sentiments were those of the thousand admirers of Fr. Gleeson.

The concluding address of the evening was given by the gentle jubilarian himself. It was a speech which evidenced his kindliness and humility and his priestly and spiritual outlook on life.

The Jubilee is now a memory, but it will live in the hearts of Fr. Gleeson's countless friends for many years to come.

FATHER CATALDO'S DIAMOND JUBILEE

To honor Father Joseph M. Cataldo on the occasion of the seventy-fifth anniversary of his entrance into the Society, Gonzaga University and the City of Spokane had made preparations for a giant celebration to be held during the first two weeks in January. Mt. St. Michael's honored the jubilarian with a domestic celebration some day during Christmas week. His actual jubilee day is December 23.

Father Cataldo will be the first diamond jubilarian we have ever had in the West, and despite his ninety-one years, his mind is still as keen and active as that of a young man, and he is still faithfully discharging his missionary duties, preaching, hearing confessions, singing High Mass, and assisting in the other activities of the mission.

Father Cataldo was born on March 17, 1837, at Terracina in the diocese of Mon Reale in the northwest corner of Sicily, then belonging to the Kingdom of the two Sicilies under Ferdinand II. His parents were Antonio Cataldo and Sabastiana Borusso. He had two brothers and one sister.

His education was begun at the common school taught by a priest at Castellamare in Sicily. He began the study of Latin under the supervision of his father.

He entered the Novitiate at Palermo, Sicily, on Dec. 23, 1852, during the generalate of V. R. Father Roothaan. In accepting him for the Society, Father Joseph Spedaliere, the provincial of Sicily, wrote merely the following lines: "Let postulant Cataldo come; I accept him in the Lord."

He had been in the novitiate seventeen months when the doctor declared that his health would not permit him to continue; so the provincial ordered him to return home to recuperate. He was permitted to keep the cassock during his six months at home in Castellamare.

He pronounced his first Vows on January 6th, 1885, in the novitiate at Palermo, where he remained for his juniorate. During his second year of juniorate he again took sick, and was sent to the villa.

After some time spent recuperating, he was transferred to the scholasticate in Palermo, which was in the same building that housed the novitiate and juniorate. The building has since been confiscated and nationalized.

He completed his philosophy in two years, after which he was sent to teach for two years in the Jesuit college in Palermo. In the first year he taught lowest grammar

(first high), and the following year he taught highest grammar (fourth high).

When on May 27, 1860, Palermo fell into the hands of Garibaldi, and the Jesuits were expelled and their property confiscated, Mr. Cataldo with about seventy other Jesuits went to Rome. There he had an interview with V. R. Father Beckx and spoke to him about going to the missions.

He was sent from Rome to Louvain to do his theology and prepare for the missions. While there he studied French and English on the side.

By special permission he was allowed to prepare for the priesthood at the end of two years of theology. About that time he wrote to Rev. Father General for permission to go to another scholastic to study English. His letter reached Rome in the same mail with a letter from the Visitor of the Rocky Mountain Mission, Father Sopranis, asking for recruits. Rev. Father General remarked that the two letters were twins, the one asking for priests, the other asking for the missions. Rev. Father General instructed Father Sopranis to arrange for the transfer of Mr. Cataldo from Louvain to the theologate then situated in Boston, Mass.

Mr. Cataldo began his annual retreat on September 1 of that year, and on the fourth day of his retreat received the approval of his ordination to the priesthood. He had been ordained subdeacon in Palermo before the dispersion and had been ordained deacon in Louvain. On the seventh day of his retreat he proceeded to Louvain and was ordained priest on the following day, September 8, 1862 by Bishop D'Argenton, who was then eighty-two years old and had been a captain in the army of Napoleon I.

Father Cataldo said his first Mass in Maastrict on Sept. 9, and on the next day sailed for Boston in company with Father O'Connor S. J., former bishop of Pittsburg.

In Boston Father Cataldo began his third year of theology, but soon took sick again and was declared to have consumption. Father Sopranis, who was then on his way to the West for the second time, took Father Cataldo with him via Jamaica and Panama to Santa Clara, California, where they arrived early in 1863.

There Father Cataldo resumed his third year of theology, and, after the summer vacations of 1863, studied privately in preparation for his examination "ad gradum."

Instead of being sent to tertianship, he was then assigned to teach philosophy to the scholastics at Santa Clara. Among his pupils were Messrs. Neri and Bercelo

When Father Giorda, then Superior of the Rocky Mountains, heard of this, he wrote to Rome. Father Boero, the Assistant for Italy, wrote to Father Cataldo in the name of Rev. Father General, to inquire about his health and his desire for the Indian Missions. Father Cataldo consulted old Brother Boggio, the infirmarian, who was of the opinion that he would enjoy better health in the Rocky Mountains. When Rev. Father General was informed of this he wrote to Father Villager, then Superior of the California Mission and Rector of Santa Clara, to have Father Cataldo make the long retreat and then go north.

Before October, 1864, he left San Francisco via steamer for Portland, Oregon, then a city of about 6,000 people. In Portland he was received by Archbishop N. Blanchet. He worked for a while in Vancouver, Wash., while awaiting Father Giorda who was to bring him up to the mountains.

In the spring of 1865 Fathers Giorda and Cataldo proceeded up the Columbia by boat to Wallula, and thence about 25 miles by horseback to Fort Walla Walla. Near the fort some traders had started a town and the Sisters of Providence had started a little hospital—the nucleus of the present city of Walla Walla.

In June of 1865, Father Cataldo rode on horseback from Fort Walla Walla 150 miles to a place on the Spokane river that was later to become the site of the city of Spokane. He forded the river near the present site of St. Joseph's Orphanage. In the fall of that year he met the Upper Spokane Indians in Peone Prairie.

The winter of 1865-66 he spent studying the Kalispell language at Sacred Heart Mission, now called the Old Mission, near the present town of Cataldo on the Coeur d'Alene river.

He returned to Peone Prairie in the fall of 1866 to found old St. Michael's Mission, the first permanent mission among the Upper Spokanes. It was situated a few miles north of the present St. Michael's. Much difficulty was met with in establishing it, as Garry, the head chief of the Spokanes, was a Presbyterian. Father Cataldo was both architect and carpenter of the chapel he established there. Though at first the Indians showed opposition, later they assisted in the construction. The new log chapel was completed in time to celebrate the first Mass there on the Feast of the Immaculate Conception, 1866. The work of conversion thereafter progressed beyond all expectations.

October of 1867 found Father Cataldo at the con-

fluence of the Clear Water and Snake rivers, laying the foundation or the Catholic Church in the district around Lewiston, Idaho. There he labored among both the Whites and the Nez Perce Indians, and learned the Nez Perce language.

When in 1870 he pronounced his last Vows at the Old Mission on the Coeur d'Alene river, one of the witnesses was Captain Mullan, one of the most famous pioneers in the government service, who surveyed the Mullan trail connecting Fort Walla Walla on the Columbia with Fort Benton on the Missouri.

That same year we find Father Cataldo at Yakima, Wash., taking over in the name of the Society the spiritual work among the Indians and Whites.

On June 13, 1877, despite his remonstrances, Father Cataldo was appointed Superior of the Rocky Mountain Mission, an office he was to hold for sixteen years, until April 1893. During this period his activities were so varied and his achievements so gigantic that space will permit but a brief outline of a few of the landmarks in the progress of the Mission"s expansion.

In 1881 he opened the first Catholic church in the city of Spokane at Bernard and Main.

On August 1, 1883 he purchased from the Northern Pacific Railway 320 acres in what is now the center of Spokane. This half section is bounded on the south and the east by the Spokane river; on the north by Mission street, and on the west by Division Street.

That same day he purchased also from the Northern Pacific another 320 acre tract that is today the site of St. Michael's Scholasticate, near Hillyard. The purchase price of each of these half-sections was $832. Today this property is one of the principal sources of revenue for the support of our scholasticate, but at the time of the purchase Father Cataldo was reported to Rome for extravagance.

The Spokane Indians offered him at a trifling price vast stretches of land back of the present site of our scholasticate, but to prevent the Indians from ever accusing the missionaries of depriving them of their land, Father Cataldo preferred to buy property from the Northern Pacific.

Immediately after the purchase of the property in Spokane, work was begun in 1883 on the first Gonzaga college overlooking the bay of the river. The college was opened in 1887, and was made the headquarters of the Mission.

At the Third Plenary Council of Baltimore in the fall

of 1884 Father Cataldo assisted in his official capacity as Superior of the Rocky Mountain Mission. He is probably the only survivor. The Council urged him to go to Europe to obtain recruits for the Mission, and accordingly we find him shortly afterwards visiting our houses and provinces in Europe in quest of subjects, with Rev. Father General's special permission: "To accept whosoever volunteers and is fit."

Among those who came either immediately or a little later to the Rocky Mountain Mission as a result of Father Cataldo's visit, we may mention: Fathers Rebman, Michael Meyer, Taelman, Van der Pol, Delon, Coudeyre, Brusten, Couffrant, Boll, Dethour, Caldi, Patrick Mahony, Durgan, Hubert Post, John Post, Rev. Joseph M. Piet, Rev. J. B. Rene, former Vicar Apostolic of Alaska, and Rt. Rev. Bishop Crimont.

In 1885 Bishop Seghars asked for missionaries for Alaska, and Father Cataldo gave him Fathers Tosi and Robaut, who a little later accompanied the bishop to Northern Alaska to found the Mission.

That was a year of great expansion in the Rocky Mountains. Father Cataldo obtained from the United States government authorization to erect buildings on the reservation of the Gros Ventres and Assiniboines in the Little Rockies, in north-eastern Montana. Temporary buildings were begun immediately, but as the locality then inhabited by the Indians was quite unfavorable, they gladly agreed to the missionary's suggestion to remove to the vicinity of People's Creek at the foot of the Little Rockies, where St. Paul's Mission has since been situated.

That same year St. Labre's Mission among the Cheyennes was opened on the Tongue river in eastern Montana, and Holy Family Mission was opened on Two Medicine Creek on the eastern slope of the Rocky mountains in northern Montana.

Work had been begun among the Crow Indians as early as 1880 by Father Barcelo. In 1886 Fathers U. Grassi and Peter Prando were appointed to start a permanent mission which was named St. Francis Xavier's.

After the splendid work in Montana, Father Cataldo took over the charge of St. Stephen's Mission among the Arapahoes in northeastern Wyoming.

St. Mary's Mission at Omak, Wy., among the Okanogans was also started about this time.

In 1890 St. Andrew's Mission among the Umatillas was founded near Pendleton, Oregon.

In the closing '80's and early '90's, at Father Cataldo's invitation the Sisters of Providence opened the Sacred

Heart Hospital in Spokane; the Sisters of the Holy Names opened Our Lady of Lourdes' parish school, then under our care, and the Holy Names Academy, on land donated to them by our Fathers; the St. Joseph's Orphanage, likewise on property donated by our Fathers.

When in 1893 Father Cataldo was succeeded by Father Van Gorp as Superior of the Rocky Mountains, he was sent to St. Xavier's as an active missionary among the Crows. He was capable of being sent to any mission, for he spoke the languages of them all.

In 1896 he was sent as Visitor to Alaska, where he remained fourteen months. On returning to the States, despite his sixty years, he volunteered to return to Northern Alaska as an active missionary.

From 1898 to 1901 he was stationed at St. Andrews among the Umatillas, and then went to Northern Alaska for two years, the first of which he spent at Nulato, the other at Nome. While at Nome in 1902 he celebrated the golden jubilee of his entrance into the Society. On that occasion the miners presented him with a beautiful cross made of gold nuggets, which is now in the museum of Gonzaga University. During his sojurn in Alaska he learned the Esquimaux language.

He returned to the States in 1903 broken in body but indomitable in spirit, and was compelled to spend a year recuperating at Gonzaga in Spokane.

From 1904 to 1907 he labored among the Nez Perce Indians near Lewiston, Idaho.

In 1907 he was sent to California to take charge of Holy Family Church, San Jose.

In 1908 he was called to St. Mary's Church, Pendleton, Oregon, to replace temporarily Father Landry, who was very ill; but as Father Landry died within a few weeks, Father Cataldo remained there for the next few years. During his pastorship there he built a fine stone church.

In August, 1914, he was appointed Superior at St. Andrew's Mission, near Pendleton, and some time later he went back to St. Joseph's Mission which he had founded among the Nez Perce fifty years before. There he is today, still active, still burning with zeal, a true son of St. Ignatius and an "alter Christus."

May God bless and reward him for the seventy-five years of faithful labor, of marvelous achievement and of unreserved generosity in the service of his Lord.

(We are indebted to Father George Weibel of Gonzaga University for the historical data used in the above account. For several years Father Weibel has been collecting information about Father Cataldo and other pioneer missionaries of the West.)

NEW ENGLAND PROVINCE

Weston College

OPENING OF THE NEW BUILDING: After experiencing a pandemonium caused by derricks, steam-shovels and buzz-saws which lasted for three years, the community at Weston gradually became accustomed to a comparatively sepulchral silence, as the building program was completed. Out of this Babel however, there rose a greater Weston, an answer to the prayers and sacrifices of so many during the past few years. Upon the completion of the two new wings and the chapel, the new Scholasticate became a reality, and the relatives and benefactors of Ours were invited to inspect the Monument which their generosity helped to make possible. This invitation met with an overwhelming response on the part of thousands. The time assigned for the inspection included the three afternoons of the twenty-first, twenty-second and twenty-third of May. Scarcely had the doors been opened to the interested throng, when the long procession of men, women and children began to wend its way from the basement to the fourth floor. The science laboratories, kitchen, refectory, auditorium, chapel, class rooms and living rooms all proved to be objects of admiration to the multitudes. Owing to the enormous increase of visitors on the second and third days, the services of the Weston Police Department were utilized in the supervision of traffic in the vicinity of the college. The activities of the three days were brought to a close on Sunday afternoon. The entire event proved to be an excellent opportunity for the dissemination of accurate information concerning the manner of life and the course of studies pursued by Ours. Doubtless the notions of many were readjusted by personal contact with members of the Society in their own home. Let us hope that this was followed by an increase of love for the Society and her ideals. On the following day the philosophers moved into the new wing so recently the cynosure of thousands. The spacious refectory was likewise used for the first time that evening and the old refectory, happily styled the "Catacombs," was abandoned to the fond memories of other days. On the feast of Pentecost, as the prayers of the Universal Church were rising heavenward, to invoke the blessing of the Holy

Spirit, a new sanctuary dedicated to His honor was being dedicated at Weston. Immediately before the Community Mass, the main altar was consecrated by Rev. James M. Kilroy, Provincial of the New England Province. Assisting him in the ceremonies were the Rector, the Rev. Edward P. Tivnan, and Rev. Arthur J. Sheehan. The celebrant of the Mass was Rev. Fr. Provincial, with Father Rector as deacon and Father Sheehan as subdeacon.

ARRIVAL OF THE ORDINANDI. The separation of the Province of New England from that of Maryland-New York was further accentuated when the news came from Rome, that the New England Theologians, then at Woodstock, were to be ordained at Weston. In compliance with this wish, eighteen scholastics set out from Woodstock, after a memorable farewell, and arrived on the afternoon of June 7th at Weston. This group was followed on June 16th by the Ordination Committee, also comprised of theologians from Woodstock, who made adequate preparations for the ceremonies of ordination and for the reception of visitors. The Exercises of the Retreat made by those about to receive Holy Orders, were under the direction of Rev. Myles A. McLaughlin.

ORDINATIONS. On the morning of June 23rd the Ordination ceremonies were performed by the Rt. Rev. John J. Collins, S. J., D. D., retired Bishop of Jamaica. Assisting His Lordship was the Rev. Fr. Provincial. Rev. Neil L. Bulman of Holy Cross College was Master of Ceremonies, assisted by Mr. John J. Dugan. After the ceremonies the newly ordained were received by their parents, relatives and friends, whose long years of waiting were amply rewarded as they knelt and received the first priestly blessing of their loved ones. And thus did Weston become numbered among the hallowed sanctuaries of the Society of Jesus.

ARRIVAL OF THEOLOGIANS. On the twenty-first of July the first year theologians, with all the maturity acquired by three years in the class room, arrived at Weston, their prospective home for a few years to come. These were followed on the first of August by the New England theologians who had remained at Woodstock for the annual retreat, thus practically completing the scholastic-body at Weston.

SCHOLA BREVIS. The formal opening of classes was held on September 10th. The guidance of the Holy Spirit was invoked at Solemn Benediction of the Most

Blessed Sacrament. The celebrant was Father Rector, assisted by Father Donahue as Deacon and Father Hamilton at Sub-deacon. Schola brevis of this year marked the formal institution of the courses of theology at Weston. The community, which now numbers 245, is comprised of 40 Fathers, 198 Scholastics and 7 Brothers.

Holy Cross

THE CONSECRATION. With all the splendor and magnificence of the ritual at her command, the Church on Sunday morning, October 30, the Feast of Christ the King, consecrated one of her ablest and most devoted sons, Right Reverend Joseph N. Dinand, S.J., D.D., Bishop of Selinus and Vicar Apostolic of Jamaica. The man who twice has held the post of President of Holy Cross College now received the fullness of the Priesthood to which he had dedicated his life and in which he had won the lasting friendship and respect of thousands of students.

The Right Reverend Thomas M. O'Leary, Bishop of Springfield, was the Consecrator and was assisted by Right Reverend Joseph Murphy, S. J., and Right Reverend John G. Murray, Bishop of Portland, Me. Very Reverend James M. Kilroy, S.J., Provincial of the New England Province, acted as Assistant Priest, while the Provincial of the Maryland-New York Province, Very Reverend Laurence J. Kelly, S.J., acted as Deacon of the Mass. Right Reverend Monsignor Bernard S. Conaty, PA., LL.D., '23 Vicar General of the Diocese of Springfield was sub-deacon of the Mass. Reverend Francis X. Downey, S.J., ex-'10, read the Apostolic Brief. The Mass was beautifully sung by the Choir from the Jesuit Scholasticate at Weston.

The procession started from O'Kane Building and wended its way slowly to Memorial Chapel. It was headed by more than one hundred priests, followed by ten monsignors, behind whom nine bishops, and last of all came the Bishop-elect. The ceremonies opened with the Reading of the Apostolic Brief by Father Downey. Then began the Solemn Pontifical Mass in the course of which Father Dinand by the imposition of hands and the words of the Consecrator "Receive ye the Holy Ghost" became Bishop Dinand with full powers of the Sacerdotal office.

The rugged, vigorous beauty of the Memorial Chapel presented a fitting background for the richer and more colorful grandeur of the Ceremony itself. The gold

vesture of the Consecrators, the purple of the other Prelates, the red cassocks of the Acolytes gave new life to the majestic Sanctuary with its towering baldachino.

At the close of the Ceremony the Procession filed out, while Bishop Dinand gave his first blessing to the assembled multitude.

In the words of Rt. Rev. William A. Hickey, '90, Bishop of Providence: "For ourselves, having rejoiced with you today, we shall look forward to many another day, when as Bishop, you will come back to us your countless friends to visit and inspire; when you will join with us, the sons of Holy Cross, in song and story, as a distinguished son—not merely a foster-son—of the old College, whose delight in this moment is beyond measure; when you will find it pleasant and refreshing to course again through the ways of Worcester, where your true friends are legion, who, prelates, priests, and people, The King Himself hath a mind to honor." Ad Multos Annos. Ad Multos Annos.

DEDICATION OF THE NEW LIBRARY. The dedication of the new library took place Wednesday afternoon with a large assemblage of alumni, students and friends of the College in attendance. The ceremony opened with Benediction of the Blessed Sacrament in Memorial Chapel, celebrated by Rt. Reverend Joseph N. Dinand, S.J., D.D. Following Benediction the entire gathering, headed by acolytes and cross bearer, Bishop Dinand and his attendants and Rt. Reverend Bishop Joseph Murphy, D.D., of Honduras, marched in procession to the site of the cornerstone. Here the simple ceremony of blessing the stone and short prayer by Bishop Dinand took place.

The valuable documents and records of the College were sealed in the stone including copies of the Tomahawk , and current catalogues. A brick from the Holy Door of St. Peter's in Rome was inserted in the wall just above the cornerstone.

The program of exercises was as follows: After the laying of the cornerstone, the procession proceeded to the main reading room of the library, where the dedicatory exercises were held. The speakers at the dedication were the Hon. John P. O'Brien, '94, Surrogate Judge of New York City and president of the Library Council of the College; Rev. John M. Fox, S.J., president of the College; and Joseph J. Reilly, '04, Ph.D., of Hunter College, New York City.

Dr. Reilly, in the principal address of the afternoon,

traced the change of teaching methods whereby the student does the greater part of his own research work.

"The professor is no longer an oracle; he is elevated to the part of guide, philosopher, and friend. His role has changed. It is only his obligations to truth that remain unchanged," said Dr. Reilly in the course of his remarks.

"On these steel shelves," he continued, "standing primly and silently, are books, thousands of them, awaiting the hands of those who seek the wisdom stored within their pages; for it is to books that we must turn to find much of the best that has been said and thought in the world. They look commonplace enough, these volumes, for after all they are made of cloth and paste, ink and paper. But they are like the leaden casket which the wise Bassanio chose, whose exterior, you remember, was dull and forbidding, but which enclosed jewels beyond all price."

Dr. Reilly made a telling comparison between the number of volumes in the Dinand Library and the number in libraries of smaller colleges.

Referring to this comparison; "These figures are eloquent and they point the way to one of our greatest obligations as graduates of Holy Cross. Today, so great has the need of libraries become in the acquisition of culture, that the size of its collection is taken as one of the most significant indications of the status of a college.

"What are we going to do to overcome the tremendous handicap from which we obviously suffer. We shall never be content, I am sure, to let this beautiful casket remain less than a quarter filled with jewels."

Members of the Holy Cross Orchestra entertained after the dedication. Tea was served in the Museum to the invited guests.

NEW ORLEANS PROVINCE

Spring Hill College

Rt. Rev. Thomas J. Toolen, D. D., Bishop of Mobile, officiated November 6 at the dedication of the new Mobile Hall, the first unit of "Greater Spring Hill," which the venerable college, now nearly a century old, is planning. The ceremony was attended by a large number of alumni, local clergy and other friends of the college.

On the speakers stand were Bishop Toolen, Rev. Joseph M. Walsh S. J , president of the college; Thomas M. Stevens, William H. Armbrecht, William H. Reynolds, Rev. Fr. O'Donohue, Gen. William L. Sibert, Mayor-elect Leon Schwartz, Spring Hill's two oldest alumni, Major James K. Glennon and Capt. August Herpin, and others.

One of the features of the program was the presentation to the college of pledges of $10,350 and of $9,275 from the classes of 1930 and 1931 respectively, the pledges being made to Father Walsh by the class presidents, Louis LeDuc and James B. Charles, both of Tampa. The program, which was prepared by Rev. D. P. Lawton, S. J., opened with a procession led by Mr. Thomas Atherton, S. J., cross-bearer, and his acolytes, followed by the student body and a vested choir led by Rev. Thomas J. Shields, S. J.

Bishop Toolen predicted an increasingly bright future for Spring Hill. Father Walsh spoke on what the college meant to Mobile, Mr. Stevens paid a tribute to the Jesuit Fathers for their years of educational work in building up the college and for their efforts elsewhere, and Mr. Armbrecht referred to the work that the friends of the college intend to do yet for the college. The new college building, handsome in construction, is one of the finest buildings of its kind erected for any southern institution. It was constructed under plans drawn by Hutchisson, Holmes and Hutchisson.

MISSOURI PROVINCE

St. Louis University

SEISMOLOGY: The Third Annual Meeting of the Jesuit Seismological Association, held at Loyola University August 21, 1927, was attended by representatives of the California, Missouri, New Orleans and Maryland-New York Provinces.

Work done by the Central Station was reported as follows: "Epicenters have been determined and preliminary reports sent out on seventeen earthquakes, and telegraphic reports sent to Science Service. Extensive travel time tables of earthquakes have been compiled and sent out to the Stations of the Association, to the Stations of the United States Coast and Geodetic Survey, and to a selected number of other stations, and met with a very hearty welcome. Pursuant to a recommendation of last year's meeting, communication was entered into with other Jesuit Stations throughout the world in regard to the feasibility and advisibility of an International-Jesuit Seismological Association. The consensus of opinion was that, though there should be close cooperation, it was better for many reasons not to enter upon any formal organization of the kind.

In the discussion that followed Father Macelwane indicated what methods are at present employed by cooperation with the United States Coast Survey and the Navy wireless stations for communication of earthquake data from Manila, Apia, and Batavia. He said he hoped for similar arrangements with Zi-ka-wei and Sydney.

An urgent invitation of the Reverend Rector of Santa Clara was presented by Father Henry to hold the next meeting there, and another was introduced from Father Tondorf of Georgetown. It was voted that the policy proposed by Reverend Father Lawrence J. Kelly, Provincial of the Maryland-New York Province to make Chicago the ordinary place of meeting, and that a meeting be held in another Province every third year should be adopted and that the next meeting take place at Santa Clara, if possible, because this would offer an opportunity of several days' study of an earthquake region.

UNITED STATES GOVERNMENT PAYS TRIBUTE TO OUR SEISMOLOGISTS. The United States Coast and Geodetic Survey has recently issued a Special Publication No. 132 entitled "Progress of Seis-

mological Investigations in the United States," January 1, 1925 to June 30, 1927, by N. H. Heck Chief Division of Terrestrial Magnetism and Seismology. It comprises the official report made to the Section of Seismology of the International Geodetic and Geophysical Union, International Research Council. Mr. Heck states that in 1925 seismological investigation by the Government was transferred from the Weather Bureau to the U. S. Coast and Geodetic Survey. However in taking up the work the Survey realized that it was neither practicable nor desirable for the Government to undertake a very large part of the great amount of work to be accomplished. Accordingly, the Survey has made special efforts to establish cooperation with other organizations. He then says "A valuable contribution to seismology in the United States is that of the Jesuit Seismological Association organized in 1925 under the direction of Rev. James B. Macelwane, S. J., head of the department of geophysics, St. Louis University, St. Louis, Mo. The Association's work includes the coordination of the work of all stations with a definite program of improvement of instruments and methods and interpretation of results." In speaking of general progress he says, "The study of wave transmission is being prosecuted actively. The work of Macelwane is outstanding; and Byerly (of the University of California) and Neuman (of the Coast and Geodetic Survey) are giving considerable attention to this subject." In Part II, which contains the Summary of earthquake investigation in the United States, nearly a third of the space is devoted to the Jesuit Seismological Association. A brief history is given referring especially to the pioneer work of Fathers Odenbach and Tondorf. Mention is also made of our present stations with some of their equipment. Mr. Heck also says. "The Association has arranged a program of cooperation whereby the data of important earthquakes are telegraphed to the United States Coast and Geodetic Survey from selected Jesuit Stations and relayed, together with the data from the Government and other stations, to the central station in St. Louis; some of the reports being telegraphed direct to St. Louis. The central station has made determinations of epicenters and issued preliminary bulletins by mail, giving the tentative location of the epicenter and an interpretation of the reports of the stations in each case a few hours after the earthquake. These preliminary bulletins are sent to about 170 stations and individuals throught the world." This appreciation of our work in seismology from the oldest and one of the most important scientific departments of the United States Government is indeed gratifying. It

shows the importance of the work undertaken by the Association. It is to be hoped that additional stations will be established in other parts of the country at our colleges and that the association will become not only national but also international.

Marquette University

BOARD OF GOVERNORS.—In September, 1927, Father Fox, announced the creation of a Board of Governors, that is, a group of laymen who would actively participate in the administration and conduct of the University. After the initial meeting of the Board, the members spent a full day at Marquette. In the morning there was a formal business meeting; at noon, lunch with the Community and in the afternoon a tour was made of all the buildings of the University. These gentlemen from the very beginning of this movement have shown an interest in and a desire to help Marquette and it is believed that as governors they will aid in its development.

At present the members number seven prominent men, including the President of the University, Father Albert C. Fox, S. J., ex-officio.

The statement explaining the purpose of the Board and a digest of its articles follow:

Every college and university, Catholic colleges and universities not excepted, is a public servant entrusted with the education of the men and women of tomorrow. Catholic colleges and universities understand and accept this responsibility. On the other hand, neither the public in general nor Catholics in particular whose sons and daughters are being educated and trained for their life's work, seem to understand or accept the responsibility which is unmistakably and inalienably theirs. Many lay Catholics and others look upon the educational labors of Catholic teachers, and especially of Catholic religious orders, as a hobby to be treated as other hobbies of other men and organizations. If a man have a hobby for goldfish, or foreign stamps, or fast horses, or golf, he is not to be discouraged. His hobby may even afford his friends some slight amusement occasionally mingled with contempt, but to encourage him in his hobby, especially in material and financial ways, is of all things neither to be expected nor to be done.

At the same time, an educational institution, even and especially a Catholic educational institution, is in a very real sense a public utilities corporation, with this difference, that it is distinctly and distinctively a non-profit organization. It benefits the community in a very defin-

ite way and it places the community under an equally definite obligation to realize the benefits received and to recognize its own duty to support and develop the institution.

Up to the present, however, American Catholic colleges and universities have been obliged to play a lone hand. In the past this was due largely to the fact that the function of these colleges and universities was not understood by the mass of Catholics who had never enjoyed the benefit of a college or university education. At present, however, there is a growing recognition on the part of lay Catholics of their responsibility and indebtedness to Catholic colleges and universities.

There still remains for these colleges and universities to enlist the actual and constant support of the laity. This cannot be done by an occasional meeting and discussion of the particular needs of an institution at a particular time followed by an adjournment sine die. The lay helpers, called by whatsoever name, must be somehow associated with the institution in an intimate and adequate manner and be put in possession of a definite and complete knowledge of all the facts, financially, educationally and the rest. They must also be furnished with a detailed and comprehensive program of powers and duties, clearly stated and given due publicity, to which they should subscribe before accepting their position on a board of governors or advisors. Only then can they sponsor the undertakings and the needs of a college or university because only then will their own personal prestige in the community, together with the common knowledge that they are in possession of all current and actual facts and needs, gain for them and for their efforts that vote of confidence which is so necessary in the moulding of a sympathetic public opinion for the institution regarding its work in the community, the state, or even the nation at large.

It is with the above in mind, and after mature experience and deliberation, that there has been created at Marquette a Board of Governors some of whose powers and duties are as follows:

"The Board of Governors will have charge and direction of the finances and business management of the University. They shall cause the accounts of the University to be audited annually and may require changes in the accounting in whole or in part. They are to be provided annually at the meeting ending the fiscal year with a comprehensive report on all the aspects of the University; physical, financial and educational. They

may request a report on any phase of the University's work at any time.

"They shall set the amount of tuition and other fees and provide scholarships for worthy students unable to pay tuition to such number as seems desirable and under general rules and regulations to be administered by the president. They shall fix the salary scale of all grades of instructors, which scale shall normally prevail throughout of the University. The board, however, will make provision for such departures from this scale as may be necessary to enable the University to secure the service of exceptional scholars. They shall approve all plans of affiliation of outside colleges in the University system.

In general, it shall be the duty of the board to provide ways and means for the normal growth of the University, for the necessary expansion of the campus and addition of building and equipment.

"They shall approve the awards for certificates of distinctive civic service. They may appoint advisory boards of men of high technical qualifications for the professional schools. They shall possess all the powers necessary and convenient to provide an efficient business administration and sound financing of Marquette University."

TORNADO AT ST. LOUIS. At ten minutes before one p. m., on Thursday, September 29, the electric gong sounded through the halls, calling the boys of the St. Louis University High School to their classrooms. Perhaps more than half of the 550 or thereabouts at school were in the gymnasium at the time, as the day was rainy and dark. There was no very close heat, but the air was somewhat oppressive.

At five minutes to one the roll-call bell rang. No boys were now in the gymnasium, chapel or cafeteria.

Four minutes later—one minute to one—a deeper darkness suddenly loomed from the southwest. The electric lights in the classrooms flickered out, and with the brief warning of an indescribable crashing roar very near at hand, the tornado struck us furiously.

At one minute past one it was over, as far as our school was concerned. In those brief seconds, considerably over 100,000 dollars' damage had been done to our building; but, thank God, not a life of our hundreds was lost, nor any of the faculty or students badly hurt. This seems miraculous, as for two full minutes glass, slate, brickbats and all manner of debris were hurled about in the wildest confusion. Fathers Talbot and Powers were

slightly cut; a few of the boys received minor gashes from glass, but there was not an injury which physicians pronounced serious. Thanks be to God.

The narrowest escapes were those of the Physics and Chemistry students and their instructors on the second and third floors of the Science Department. These rooms face directly towards the south, and the twister worked terrific havoc there, as well as in the cafeteria beneath. To one viewing the wreckage later in the afternoon, it seemed humanly impossible that no serious injury should have been received there. The windows crashed in, the frames themselves being torn from the walls, leaving jagged, gaping holes where they had been. The boys were hurled, chairs and all, across the rooms against partitions which went down also, and boys, chairs and plaster board, with its crumpled steel supports, were actually mixed together in one large heap. Yet a few scratches and light cuts formed the sum total of the injuries.

A particular providence was seen in the fact that the storm did not come ten minutes earlier, when the crowd was massed in the gymnasium and about its doors. For the roof of concrete slabs over the gymnasium crashed in great part to the floor, especially near the exits. This destruction of the concrete roof extended to the chapel, whose roof was of the same construction, and the main altar, sanctuary, and communion rail were literally heaped with heavy slabs, causing damage to the imported marbles of several thousand dollars. Of course, both gymnasium and chapel were flooded by the torrential rain accompanying the tornado.

The regular classrooms along the sides of the building, especially those on the east, proved the safest places, and it was in these rooms that the greater number of the boys and instructors weathered the storm. The roof over these sections is of tile in solid concrete, with re-enforced concrete ribs beneath. This roof remained intact. The windows along the west side were largely crashed in by a torrent of heavy debris from houses across Berthold Street, and glass and slate filled the air indoors; but the boys used their desks as shelters and in some inexplicable way escaped the thousands of flying fragments of slate and glass which later were found covering the floor, stuck in desks and mixed in with books and papers. The newly installed steel frames of the windows in this section held firm in every case.

The inside partitions throughout the school are of a light construction, and these, when the windows burst, were tossed about like cardboard. On the second floor west, three classrooms were blown into one long hall. The whole front of the principal's office on the same floor was blasted bodily into the corridor. Nor did the residence section escape. Its south windows practically all came in, and the immediate destruction of partitions was such that at the time of writing only five or six of the Fathers and Scholastics could boast the full complement of four walls to their rooms. All the parlors have had to be requisitioned for residence. Several of the Fathers are sleeping at the University or at St. Mary's Hospital until their rooms here can be repaired. Fathers Hermans and Benoit became roommates out-of-hand when the partition between their chambers curled neatly, like a huge blanket over Father Benoit"s desk and bed. As an incidental inconvenience, the community was without electric light until the following Tuesday evening—five nights.

Most fortunately, the shell of the whole building stands intact. Hence the school has not been condemned, and classes were resumed on the Monday following the tornado. This was accomplished by closing off gymnasium, chapel, and the whole Science Section from all access, and getting the glass back in the windows of a sufficient number of classrooms by overtime and Sunday rush work. The boys were a little disgusted with such promptness. Only one day of class was dropped! Of course, the chapel cannot be used for some time to come, and the students cannot have Mass. The community chapel was very slightly touched.

The insurance, stretched to the utmost, will probably fall some thousands of dollars short of covering the loss. A number of our friends have surmised this, and a few contributions, kindly if small, have come to aid in the restoration. The remarkable devotion of our lay teachers cannot be passed over. Numbers of them worked in overalls like laborers for two days after the storm, and one of these could with difficulty be prevented from giving, besides, a hundred dollars from his slender store —he had, in fact, sent the amount by mail, together with a letter of touching loyalty.

Reconstruction is bringing some changes. The roof of the gymnasium and chapel will be of much lighter construction than before. The plaster ceilings are being entirely omitted from the gymnasium and the Chemistry Department, and there will be considerable relocating of partitions in the whole Science Section.

For several days we lived in a world of broken glass—glass in desks, in blankets and sheets, between the pages of battered books, underfoot everywhere, indoors and out.

The hand ball alleys, strongly built and anchored as they were, are a thing of the past. Half of one of them sailed 200 feet or more and was brought up against the west side of the classroom building like a crashing airplane, fortunately missing a large window by a foot and a half.

During the worst of the affair, as might have been expected, most of the students with their instructors prayed aloud and fervently. There was no panic, crushing at exits or any untoward event of the kind. The very suddenness of the tornado's onset was in this way a blessing. Some of the boys said they saw a "cloud with legs" coming, but waited for the instructors to tell them what to do. Everyone seems to have kept his head.

Just before the day of the tornado, the students had shown a fine mission spirit by giving to Mr. Wildermuth, S. J., a former student and football hero of the school, now on his way to India, a purse of over a hundred dollars. Might we not trace a possible connection between this generosity and the blessing of the boys' immunity from death and injury?

Mrs. Backer, the donor of the building, is naturally much saddened by the disaster. She was prevailed upon not to view the havoc at the school. But as she said—expressing as well the sentiment of students and faculty—God in His goodness did not permit any harm to fall that could not be repaired.

St. Xavier's College

The BELLARMINE SOCIETY, begun over two years ago at the suggestion of Reverend Father Rector with the hearty endorsement of the Archbishop, has entered on its third year of activity. The purpose of the Society is to promote the study of the evidences of the Catholic religion by educated laymen who will thus be enabled to explain their religion to friends, to write articles in the papers and to give talks of an apologetic nature on religious topics. The Society is limited to twenty-five members and meets every Friday evening for two hours. At the meeting Father Reilly lectures, papers are read, questions and points of interest informally discussed. The members include prominent Catholics of Greater Cincinnati. Judge Dennis Ryan of the Municipal Courts is a very enthusiastic member. Business and professional

men, a Professor of Chemistry, a newspaper writer, an Assistant Postmaster, are no less enthusiastic. There is a waiting list for membership. A series of talks to outside organizations now in progress. These talks, all carefully prepared and looked over by the faculty adviser, include the following topics: "Were the Puritans the Founders of Civil and Religious Liberty in the United states?" "The Legal Enforcibility of the Promises made by a Non-Catholic Before Marriage," "Why is the Catholic Church Opposed to Free-masonry?" and "Is the Public School Native to the United States?" On especially interesting talk will be "Bellarmine and Our Idea of Democracy" to be given before the Lawyers' Association. Father W. T. Kane was the first faculty adviser of the Bellarmine Society.

Denver

SACRED HEART—LOYOLA Parish and School Activities: Denver—If the number of Holy Communions distributed is an indication of the spiritual standing of a community, then Sacred Heart-Loyola Parish is blessed. During the past year approximately seventy thousand Communions were received by the men, women and children of that district. The number of Communions on an ordinary Sunday is unusually large, but the greater share of course is on the First Fridays and during public novenas when the people go to Communion daily. General Communion on the part of the Holy Name Society and the various Sodalities also helps to swell the number.

First Friday is always a day of great devotion with our people. The number of Communions on that day to men and women alone is surprising, and the children's Communions on such occasions bring words of admiration and praise from priests and laity throughout the city. The 8.30 Mass at Sacred Heart Church on such days presents a sight worth viewing—six hundred children, with bowed heads and clasped hands, approach the altar rail and receive Holy Communion. These same boys and girls return to the church at various periods throughout the day and spend a little time "watching" before the Blessed Sacrament. The two churches within the boundaries of our parish, Sacred Heart Church and St. Ignatius Loyola Church, hold Exposition throughout the entire First Friday. Representatives of the Sacred Heart League, the Altar Society and the various Sodalities form a Guard of Honor around the altar during the various periods of the day. Holy Hour in the evening completes the parish's devotion to the Sacred Heart.

The latest move in the Jesuit Parish is the establishment of an "Open Forum" for the explanation and discussion of all questions bearing on religion. The sessions are held in Loyola Hall each Monday evening, and are attended by Catholics and non-Catholics alike. Fr. Charles McDonnell, S.J., who introduced the Forum, is giving the talks and answering the questions. The meeting lasts one full hour, the first half being used for the explanation of some dogma of faith; the latter half, for the asking and answering of questions. The new project is more than a success. A record was established when the crowd attending the second night doubled that of the first night.

Devotion to the "Little Flower" thrives in East Denver. A likeness of the new Saint has been installed in both Jesuit churches and devotions in St. Therese's honor are held each Monday evening. A bone of the "Little Flower" an authentic relic received from the General of the Carmelite Order, encased in an elaborate Reliquary, is exposed for veneration at the new church each Monday evening. This same relic has been carried to the bed-room of the sick, and great changes in the condition of the patients have been the result of it. In one case where a child's limbs were drawn up through infantile paralysis, after the relic had been left in the room for a day or more, the little one was able to stretch out the two limbs perfectly straight. The Little Flower Shrine at Loyola Church is one of the finest of its kind in the entire United States, consisting of a group carved in pure Carrara marble. The Divine Infant, His mother, and the New Saint, in life-sized figures, compose the group.

Sacred Heart School is the pride of the parish and the boast of Catholic Denver. With six hundred students enrolled, recognized by the State University, and offering a variety of special courses, "Sacred Heart" is said to be the finest parochial institution west of the Mississippi. The school bus, which conducts the little tots to and from school daily, is the talk of Denver. The bus was introduced by Father McDonnell about three years ago. Sacred Heart-Loyola Parish covers an enormous amount of territory, and the school is built at one end of the district. The parents in the upper section were sending their children to the Public Schools because the distance was too great for the little ones to walk. Conditions did not make practical the establishment of a school in the upper section. Father McDonnell met the situation by purchasing a modern bus, laying out a fixed route, and offering to transport the little tots to and

from school daily in safety and comfort. The project met with immediate success, and now the bus makes four trips daily in order to accommodate the crowds. An experienced driver pilots the machine, and a young lady attendant accompanies the youngsters on all trips.

On the athletic field Sacred Heart School again sets the pace. Foot-ball and Basket-ball are given a place on the school program; equipment as well as competent coaches are furnished for the sports. Sacred Heart holds the Colorado State Parochial Championship in foot-ball, and the school's basket-ball team composed of boys, for the past two years has defeated all Catholic teams in this city and has taken part in the National Tournament in Chicago. The girls' basket-ball team each year adds a cup or two to the trophies on display in the school hall.

Sacred Heart School students last year supplied an amount of linen as well as a beautiful chalice for the Jesuit Missions in Patna. Material for the altar cloths, etc., was purchased with the savings of the students in the lower grades as well as in the high school. The sewing was done by the girls of the Senior Sodality.

MARYLAND-NEW YORK PROVINCE

Fordham University

IMPROVEMENTS. The old university has recently witnessed many improvements. A new fence was constructed, facing Fordham Road, the pillars of which are dedicated to those men who died in the World War. Another memorial has been erected to the memory of Father Bertolero: the gates of the new Biology building have been dedicated to that tireless worker, who, himself did so much to beautify the campus.

Then there is the new road, extending from the sophomore building half-way to Fordham Road, an improvement necessitated by the large automobile traffic attracted by the various athletic events of the fall and winter season. Besides many of the buildings have been renovated.

BIOLOGY BUILDING. This magnificent edifice deserves a separate paragraph. It represents the highest degree of perfection in the building craft. To recite its features would occupy a volume alone, so we must be content with a general survey. Its architecture is of the old English type so perfectly shown in the Library, and follows the grey and white stone pattern.

Its laboratories are most extensive and complete in their equipment. There is a microscopic laboratory with microtomes built in the tables; there is even space for live animals which may be kept for the aid of biologists. The lack of knowledge of scientific names fetters our pen in attempting to describe the beauties that are inclosed in the newest and most beautiful of Fordham's buildings. Congratulations are due to the designer, Mr. Emil G. Perrot, and to the builders, Messrs. Sobray-Whitcomb Co.

THE LIBRARY. A corps of trained librarians, under the direction of Miss Sarah Kinney, are at work listing and classifying 90,000 volumes in the Fordham University Library. Among the volumes, which include works on philosophy and religion, history and authorities on all arts and sciences, there are several rare medieval parchments. Students of the Inquisition will likewise be elated when they find that the famous Migne collection may be found on the shelves of the library very soon.

The Library of Congress system of classification is being followed by the ten librarians, which system provides

for a rigid catalogueing and indexing, so that all information about the books can readily be obtained.

Georgetown University

FATHER TONDORF HONORED.—Well-merited recognition was paid to the Rev. Francis A. Tondorf, S. J., director of the University Seismological Observatory, in a recent edition of the Washington, D. C. Sunday Post. The feature section of this magazine displayed a full-page article dealing with the activities of the learned Jesuit, and also embodied in the article was a concise history of seismology supplied the interviewer by Father Tondorf himself. The achievements of Father Tondorf in the sphere, in which he is so well-known, were chronicled by the article in the Post, and Father Tondorf's views on the possibilities of earthquakes ever being forcasted were set forth.

St. Francis Xavier's

A TRIBUTE TO JESUITS.—Dr. Francis Quinlan, a product of Jesuit training at St. Francis Xavier's, New York, paid the following tribute to his former teachers on the occasion of the seventy-fifth anniversary of the founding of the church and the Xavier Parochial School, September 1926. "To hand down to future generations men's wise and noble deeds has ever appeared not only a becoming expression of gratitude, but an incentive to virtue, and a service to mankind. Therefore, dear Reverend Fathers, your children are convinced that they could celebrate the Diamond Jubilee of St. Francis Xavier's Church and Parochial School in no worthier manner than by recalling to memory, to-day, the story of the hard toil, the intelligent effort, the noble self-sacrifice, the devotion to duty and learning and the crowning success that make up the wonderful contribution of the Jesuits to the history of New York.

So far as records go, a Jesuit was the first priest who ever visited the Island of Manhattan, once the limit, but now only a part of the great City of New York. He was the saintly Father Isaac Jogues, a Frenchman, who after being captured and tortured by the Indians, was ransomed by the kindly Dutch, and given passage to Europe. He could not say Mass because the savages had cut off his consecrated fingers, but while in France, Pope Urban VIII. gave Father Jogues permission to offer the Holy Sacrifice of the Mass with his mutilated hands. He well deserved the favor and privilege. He returned to New York to labor again for the conversion of the Indians and when death claimed this undaunted confessor

of the Faith in 1646, it was in such wise as to render him the sublime honor of being the first Christian martyr within the territory now known as the State of New York.

Forty years after the martyrdom of Father Jogues, three other Jesuits, Fathers Harvey, Harrison and Gage, at the invitation of the Catholic Governor Dongan, came to New York. Though these three English Jesuits are supposed to have been the first Catholic priests to make a home on the island, Father LaMoyne, a Jesuit, who in 1654 discovered the Salt Springs of Onondaga, was the first celebrant of Mass in the city, and one of the first Catholic writers in New Amsterdam. A Jesuit, too, Anthony Kohlman, was the first Vicar-General of New York under the first Catholic Bishop in the United States, the Jesuit, John Carroll, friend of Washington and staunch champion of American Independence.

On the arrival of Fathers Harvey, Harrison and Gage in 1680, they, true to the spirit of the Society of Jesus, founded a classical school at that part of the city known as Bowling Green, near the Battery. Governor Dongan, a devout Irish Catholic, heartily patronized this school, which was frequented by some of the best Protestant families on the island. But the English Protestants were by no means as friendly to the Catholic missionaries as were the Dutch, and very soon penal laws were passed expelling the Jesuits and all other priests from the island.

A second attempt was made by the Jesuits, under Father Anthony Kohlman, to found a classical school. Ground was purchased in front of the old Cathedral in Mulberry Street, and there, with the help of Father Fenwick and four scholastics, a school was opened about the year 1808. Subsequently, land was purchased in what was then considered "the country," a land embracing the ground now occupied by St. Patrick's Cathedral on Fifth Avenue. Father Kohlman moved his students from Mulberry Street to the new school in "the country" (now 50th Street), and soon "The New York Literary Institution," as it was called, was flourishing, despite obstacles.

A splendid compliment was paid about this period to the early settlers in New York. An Italian Jesuit, writing from New York to Italy, relates: "In the City of New York the number of Catholics exceeds 20,000, mostly Irish, whose attachment to the Faith is wonderful. In fact, in almost every village of this State, there are good Irishmen ever ready to contribute to the building of churches and the support of missionaries, if they could

obtain them." But in spite of the loyalty of their flock, the Jesuits were doomed to disappointment again, and when in 1817 they were recalled from New York to Washington by their superiors, the extensive property at Fifth Avenue and 50th Street passed from their possession.

In 1846 that great Archbishop of New York, John Hughes, brought the Jesuits back into the diocese, and placed in their charge the ecclesastical seminary and college of St. John's Fordham. He at the same time suggested to them the establishment of a church and a college for day scholars in the City of New York. October, 1847, saw the foundation of the since famous College of St. Francis Xavier, and in 1850 classes were begun.

Now the children of the parish had to be looked after, and means for their moral and intellectual training provided. Father John Ryan, then President of the College, made arrangements with the Religious of the Sacred Heart and Christian Brothers for the care of the girls and boys respectively. The parochial school for girls was opened in the basement of the church, March 18, 1851; and on May 17 of the same year 250 boys of the parish entered the first parochial school. Here for thirty years the noble sons of De La Salle labored untiringly for the spiritual and intellectual training of the young boys confided to their care; and when in 1881 it became necessary to change management of the boys' parochial school, a record of splendid scholarship had already been attained. At the opening of the new school in 1900 the brothers were again installed.

The girl's school remained under the gentle care of the Sacred Heart nuns for full half a century; then in 1900 it was placed under the care of the Sisters of Charity of Mount St. Vincent.

UNIVERSAL KNOWLEDGE.—Several hundred prominent Catholics gathered in the editorial rooms of the Universal Knowledge Foundation at Union Square and East Fifteenth street on Monday evening, November 14, 1927 to take part in an informal reception tendered to His Eminence Cardinal Hayes by the directors and editors of the foundation. The purpose of the reception was to honor the Cardinal for the deep interest he has shown in the work of the Universal Knowledge Foundation, and to explain to those present the plan and scope of the foundation, which aims to create a new literature.

As Chairman of the reception to the Cardinal, Father John J. Wynne, Managing Editor of the Foundation, laid

before his hearers in the speech that follows the program that the Foundation has prepared to provide for future generations a new literature:

"When we speak of a new literature," he said, "we do not mean that nothing like it has ever been done before, but in the English language there has not as yet appeared anything like the Catholic literature we hope to produce. It may seem startling and perhaps preposterous to state that anything in literature can be new, but the only thing startling about it is that the literature we propose has not existed before. Newman advocated it seventy-five years ago in his ideas of a Catholic University. It is not presumptuous for us to attempt it when we have the men and the materials to accomplish it.

"What we propose is by no means a sectarian venture. It is not intended to be a literature for Catholics by Catholics only; it is not to be a work of propaganda. It is a venture to treat all matters of human interest in the way that only Catholics, with their Catholic background and training can treat them, as, for instance, patriotism, authority, the sanctity of the home, the sanctity of marriage, the education of the young, and decency in the drama and in literature.

"That is something that we have to contribute to the great field of general literature. During the past fifty years historians, Protestant as well as Catholic, have been revising the verdict on the Middle Ages, on the Reformation, on Monasticism, etc., and nobody has as yet taken these writings and compiled them and placed them before the world. That is what we plan and hope to do."

LECTURES ON THE JESUIT MARTYRS. There is a special reason why the story of the Jesuit Martyrs this year more than ever be known to those who are in any way under our care. This can be done at any time of the year but the most seasonable time is before or after their feast which for this country is September 25th.

The special reason is that the Bishops of the country, assembled in Washington, early in September 1927, decided to petition the Holy See for authorization to celebrate the Feast of the Martyrs **pro utroque clero** in all the dioceses of the United States. No doubt their petition will be granted, just as it has been granted for Canada. We may expect, therefore, that during this year the observance of their feast will be nation-wide, an extraordinary privilege since they are not as yet canonized.

It will be clear at once what an opportunity this is to make known their glorious lives and heroic sufferings,

and also how this will promote their cultus and help to bring about speedily their canonization.

Besides books on the Martyrs, and their pictures, there is available a lantern slide lecture: This lecture has lately been put on a film which carries the text of the lecture and the pictures so arranged that it is almost like a moving picture, legends and pictures alternating, about 350 projections in all. Duplicates of this film are available at $15.00.

We subjoin here also a list of the books and other aids for creating interest and for stimulating devotion to the martyrs.

I.

THE TIMES—THE MEN

A Century of Genius

1. The Thirty Years' War: Tilly, Turenne, Wallenstein, Gustavus Adolphus.
2. In England: Shakespeare, Milton, Bacon, Jonson, Dryden.
3. In Spain: Cervantes, Murillo, Velazquez, Calderon, Lope de Vega.
4. In France: Corneille, La Fontaine, Bossuet, Racine, Moliere.
5. Scientists: Torricelli, Gassendi, Napier, Huyghens.
6. Scientists: Kepler, Malpighi, Kircher, Harvey, Mersenne.
7. Philosophers: Pascal, Descartes, Grotius, Spinoza, Locke.
8. Artists: Rubens, Rembrandt, Dolci, Domenichino.
9. Saints: Francis de Sales, Francis Regis, Vincent de Paul, Berchmans, Peter Claver, Eudes and Bl. Bellarmine.
10. Formation—the Jesuit Novitiate, Paris.
11. Rouen, Novitiate, College.
12. Louis La Grande College (Clermont).
13. College, La Fleche, 1630.
14. Orléans, various, College, Cathedral.
15. Rennes, Old College Theatre.

Explorers—Missionaries

16. Francis I, Henry IV, Richelieu, Cartier, Champlain.
17. Cartier, portrait.
18. Fleet of Cartier at Stadacona.
19. Cartier erecting Cross at Gaspe Bay.
20. Champlain, portrait.
21. A missionary's transport ship.
22. St. Malo, or Dieppe, ports of Departure.

23. Champlain's Map of New France, 1612.
24. The Propaganda, Rome, Central Missionary Bureau.
25. Shaft of the Immaculate Conception, facing the Propaganda.
26. The Martyr Missionaries: Jogues.
27. John Brébeuf.
28. Anthony Daniel, Charles Garnier, Gabriel Lalemant, Noel Chabanel.
29. René Goupil, John Lalande.

The Mission—Indians

30. Map of New France.
31. Map, Jesuit Missions.
32. Quebec, in 1635.
33. Le Caron discovers Lake Huron.
34. Rapids (Lachine) or on Ottawa, Nipissing or French River.
35. A Porage.
36. A Virgin Forest.
37. Penetanguishene, Georgian Bay.
38. Map of Huron Missions.
39. Indian Cabin, or long house.
40. Group of Indian Cabins.
41. Indian Corn Harvest.
42. Indian Fort, Champlain attacking.
43. Indian Industries.
44. Indian Industries.
45. Indian Hunter Group (Senecas).
46. Indian Council House.
47. Studying the language, Pothier's Indian Grammar and Dictionary.
48. Building the home, Fort St. Mary, plan.
49. St. Mary's Mission on River Wye.
50. Notawasaga Bay, Ossossane Mission.
51. Missionary Reports, Father Le Jeune.
52. Facsimile page of **The Jesuit Relations.**
53. The Missionaries and Science, Lafitau, Father of the Science of Ethnology.
54. Natural History in the **Relations.**
55. Jogues preaching to the Hurons.
56. Baptizing dying children.
57. Indian Feast of the Dead.
58. An Indian Burial Pit.
59. Father Noué's death.
60. The Missionaries write their obituary.

Interlude—Vesperal

"THE TRIUMPHS OF THE MARTYRED SAINTS."

II.

EXECUTIONERS—VICTIMS

Mohawk vs Black Robe

61. The site of the Mohawk Castles.
62. Iroquois scouts spying the harvesters.
63. A Mohawk Indian War-dance.
64. Iroquois attacking and destroying Missions.
65. Return of Mohawks with captives.
66. Sun Worshippers.
67. False Face Ceremony.
68. Indian masks and superstition.

The First Victims

69. Isaac Jogues.
70. Eugenie Falls, Gray Co., Ont.
71. Sault Ste. Marie—planting the Cross.
72. Map of **Relations,** 1665, Jogues, trail of torture.
73. Lake St. Peter.
74. Richelieu River, Fort Sorel.
75. Map—Lake Champlain and Mohawk Trail.
76. Map lower section.
77. Westport, or Ticonderoga.
78. Hudson River, near source.
79. Saratoga Lake.
80. Ossernenon, now Auriesville, map.
81. Mohawk Valley, looking east.
82. Indians mangling victims.
83. Jogues suspended in torture.
84. Orgy of cruelty.
85. Finding Goupil's body.
86. Baptizing a woman in flames.
87. Jogues' winter oratory.
88. The captive's vision.
89. Albany (Fort Orange), 1643.
90. The Mohawk fishery—Vale of Tawasentha.
91. The Captive's Release—Jogues Island (Esopus).
92. Manhattan Island (New Amsterdam).
93. Christmas morning in a Breton chapel.
94. Jesuit House at Rennes.
95. Jogues greeting at Rennes.
96. The Queen receives the Martyr.
97. Urban VIII honors the Martyr.

A Holocaust of Martyrs

98. Naming Lake George Lake of the Holy Sacrament.
99. An Iroquois Peace Conference.
100. Jogues tomahawked entering cabin.

101. Jogues, Goupil, and Lalande.
102. St. Ignace II, village and mission.
103. Brébeuf and Lalemant Martyrdom.
104. Chabanel's death.
105. Chabanel's vow.
106. Painting of the Martyrdoms.
107. Blessed Brébeuf and Companions.

Interlude—Vesperal

"O THOU THE MARTYRS' "GLORIOUS KING."

III.

BLACK ROBE IN HONOR

108. Fruits of the martyrdoms—Catherine Tekakwitha.
109. Missions everywhere, map, Jesuit Indian Missions.
110. Marquette, Joliet, and the Illinois.
111. Marquette discovering the Mississippi.
112. Statue of Marquette.
113. Caughnawaga, and its Christian Indians.
114. Jesuit College at Quebec.
115. De Smet's career due to descendants of converted Iroquois.

Veneration—Memorials

116. Silver Bust of Brébeuf, a reliquary.
117. Memoir of the Martyrs, Ragueneau.
118. Martin, collector of the **Relations.**
119. Paulist Jogues Memorial—Lake George.
120. Auriesville, Memorial Missions Cross.
121. First Shrine.
122. Statue of Jogues.
123. Statue of Catherine Tekakwitha.
124. Our Lady of Sorrows.
125. Chapel, vacant.
126. Chapel, at Mass.
127. Way of the Cross.
128. Station of the Cross.
129. Calvary.
130. Grotto in the Ravine, Goupil's burial place.
131. Sermon in the Ravine.
132. Procession of the Blessed Sacrament.
133. Group of pilgrims cured.
134. Memorial Church, Pentanguishene.
135. Memorial at Mission St. Ignace II.
136. Ruins of St. Marie Mission.
137. Pilgrims at Fort Ste. Marie.
138. Monument to Brébeuf and Lalemant at Fort Ste. Marie.

Process of Beatification

139. Promoters of the Cause in Canada, Fathers Jones, Melancon, Désy, Hudon, Devine.
140. In the United States, Fathers Loyzance, McIncrow, Lowery, Brady, Scully.
141. Promoters of the Cause, Dr. Gilmary Shea, Gen. Clark, Fathers Walworth, Campbell, Wynne.
142. The Quebec commission visits Auriesville.
143. The Bishops of Albany.

Beatification Ceremony

144. St. Peter's Rome, the Beatification Ceremony.
145. Painting over Altar in St. Peter's.
146. Memorial medals of the Martyrs.
147. Picture of the Martyrs.
148. The original hill of Martyrs, Montmarte, Paris.
149. The Hill of Martyrs, Ft. St. Mary's, Canada, projected memorial.
150. The Hill of Martyrs, Auriesville, New York, projected memorial.

The lecture is based on the book, "The Jesuit Martyrs of North America," by Father Wynne. ($1.50).

This lecture is printed in large type with wide spaces between the lines so that anyone may give it. The titles of the slides are indicated on the margin and the pages are held together in loose leaf fashion. Covering the entire subject of the North American Martyrs, it can be given in one hour and a half with the interludes. Music for the hymns goes with the lecture. Of the 150 illustrations, 68 are colored; 82 black and white. By making several sets of slides, the cost is greatly reduced. The price of entire outfit, lecture, music and slides is $100—an outlay that can easily be recovered by one lecture. In ordering complete lecture add $5.00 for a suitable case. Lecture alone, with music may be bought for $1.00.

This lecture will be a means of increasing veneration for the Martyrs. It will induce the faithful to seek through their intercession the miracles which will hasten their canonisation. It will be a means of making better known the scene of the martyrdom of Jogues and his companions at Auriesville and of erecting a suitable memorial there. For imformation about this lecture, use of slides, books or pamphlets on the Martyrs, pictures, medals, etc., apply to—Rev. John J. Wynne, S. J., 30 W. 16th Street, New York.

The following books, pictures and medals will help to promote knowledge and veneration of the Martyrs:

"The Jesuit Martyrs of North America," by John J. Wynne, S. J. Only complete story of the Martyrs, three portraits, maps, index, 250 pages, cloth binding, $1.50.

"Our North American Martyrs." Brief story of the Martyrs, frontispiece of the Martyrs and devotions in their honor, 24 pages, by John J. Wynne, S. J., 10 cents.

"A Lecture on the Martyrs," so printed that any one can give it, in large type, loose leaf, ring clasped, with music for "The Triumph of the Martyred Saints," and "O Thou the Martyrs' Glorious King," $1.00.

Loyola House of Retreats, Morristown, N. J.

The donor of this magnificent estate with a beautiful mansion is Mr. Welcome W. Bender. Father Herman I. Storck is the first Superior of the new retreat house.

In announcing the receipt of Very Reverend Father General's letter quoted elsewhere in these columns, Father Storck said in part:

"In the name of the gentlemen of New Jersey, I join the Jesuit General in thanking Welcome W. Bender. In the safe deposit vaults of this institution there is a property deed labeled Welcome W. Bender and Bertha M. Bender to the Loyola House of Retreats, and I must not forget this at Thanksgiving time (1927). I thank Mr. Bender who, alone, by paying cash in full for our magnificent mansion and the twenty-one acres surrounding it, made it possible for us to start this institution without a cent of debt."

HOME NEWS

BIENNISTS: This year there are at Woodstock four biennists in sacred eloquence and in the study of the Fathers. They are Father Joseph Donohue (Missouri), Father Hugh Donovan (California), Father John Grattan and Father Robert Lloyd (Maryland–New York) Several of the men of this Province are at present studying abroad. Father James Nugent and Father John Heenan have gone to Rome for special studies in Dogma and Apologetics respectively, Father Robert Gannon and Father Vachel Brown are with Father Joseph Slattery for English at Cambridge, and Father Laurence Patterson is finishing special studies in history at King's College, Cambridge.

JESUIT MARTYRS OF THE FRENCH REVOLUTION. Mr. Gabriel Barras (New Orleans) preached the glories of the Jesuit Martyrs of the French Revolution in a beautiful panegyric during dinner on the sixteenth of October. The next morning Solemn High Mass was sung in their honor, and that evening, a very creditable academy was given in the auditorium. There the Community was treated to an excellent dramatic portrayal of the spirit and sufferings of those French martyrs in an exquisite little play, written by Father Gerald Walsh. Like Father Hayne Martin's memorable playlet last year on the Martyrs of the Eucharist with Father Gannon's beautiful prologue, Father Walsh's contribution to the glory of these martyrs and to the entertainment of the Woodstock Community, was marked and will not be easily forgotten.

FATHER BARRETT'S RETURN. During the half-holiday granted on the afternoon of October twenty-sixth, preparations were made to welcome home our revered Spiritual Father and Province delegate to the Congregation of procurators. The community assembled near St. Joseph's statue, aglow with many colored flares, and the orchestra striking up appropriate tunes as the house car bearing Reverend Father Rector, Father Barrett and Mr. Moore, Beadle of the Theologians, appeared in

the distance coming from the gate beyond the mortuary chapel. In his little speech at the main entrance, Father Barrett assured us that there was no place like Woodstock, and, he did not fail to beg another half-holiday. The request was granted. The refectory around the faculty table was tastefully decorated by the philosophers.

MINOR LOGIC SPECIMEN. On November fourth the First Year philosophers entertained the Faculty at their Minor Logic Specimen, and were then ready to attempt the uncharted seas of Criteriology.

GOLDEN JUBILEE. Old and New Woodstock joined in the Celebration, on the fifth of November, of the Golden Jubilee of Brother O'Connell. Many were the stories that were told of his physical prowess in days gone by, and of his famous "O'Connell" speeches, but, though still active, Brother is no longer young and no reply to all the compliments he received could be coaxed from him. The refectory was beautifully decorated for the dinner by Mr. McGinley's philosopher-staff and the green and gold programs received their meed of praise. Songs and speeches were enjoyed at intervals between the courses. Father Pollock narrated a few stories of the more recent good old days of philosophy in his greetings from the theologians, and Mr. Weigel, the spokesman for the philosophers, sounded the note of the Golden Jubilee, recalling why the ancient custom of the Hebrews was followed on occasions of great jubilee. Father Pollock read the following touching letter from Reverend Father Provincial.

MARYLAND-NEW YORK PROVINCE
501 E. Fordham Road

New York, October 29, 1927.

My dear Brother O'Connell,

P. C.

This is the day of your golden jubilee as a faithful Jesuit Brother and true son of St. Ignatius. And while I am offering up the Holy Sacrifice of the Mass for you today, uniting with you to thank the

Blessed God for all His graces and mercies to you during those long, laborious, yet fruitful years and happy years in the service of our Lord and King, I am sending this note of greeting so as to be in time for the joyful celebration of your jubilee by your brethren in the great community at Woodstock, a community that gratefully appreciates your devotion to its interests and your heart's desire to be consumed for the love of your brothers in Christ. Indeed, the whole Province appreciates what those fifty years of loving labor mean, and Very Reverend Father General has personally commissioned me to greet you in his name and to assure you of his blessing on this happy occasion.

May your dear old heart never know another sorrow until you have entered into the joy of our Lord in a blissful eternity. Pray for me, dear Brother.

Affectionately yours in Christ,

LAURENCE J. KELLY, S. J.

Brother O'Connell has made history at Woodstock and many are the stories the "old-timers" can recall of the witty Irish lay-brother, who, once respectfully proved to a Father Rector that he built roads like Appius Claudius of old, all modern theories to the contrary notwithstanding. But in his present work Brother has also proved himself a master at taking care of the chicken farm.

THE PROGRAM

Overture	"Beauties of Erin"	Bennet
	Orchestra	
Solo	"Berceuse de Jocelyn"	Godard
	Mr. Joseph Lennon	
Song	"Molly Bawn"	Lover
	Glee Club	
	Greetings from the Philosophers	
	"The faithful man shall be much praised." Prov. XXVIII, 20.	
	Mr. Gustave Weigel.	
Song	"Danny Boy"	Westerly
	Mr. Herbert McNally	

Greetings from the Theologians
"Full many a flower is born to blush unseen"
Father John Pollock
A Tribute in a Lighter Vein
Mr. Vincent de Paul O'Beirne

Recessional "American Patrol" Meacham
Orchestra

THE PHILOSOPHERS' MISSION ACADEMY. Interest in the missions has been greatly augmented among the Philosophers by the establishment of a Mission Academy, the purpose of which is to acquire a greater knowledge of the missions, and to arouse even greater interest not only in view of possible future work in those fields, but also for the benefit of those who are to stay at home. Greater knowledge will lead to greater efficiency and therefore to the conquest of more souls. Instead of having regular meetings at which papers are read, the work of the Academy is to be of a more practical kind, such as helping to prepare mission exhibits, to arrange statistics, etc. A large room in the new Philosophers' Recitation Building has been set aside for this work.

THE RIGHT REVEREND JOSEPH MURPHY, S. J., Vicar Apostolic of British Honduras, paid his respects to his Alma Mater late in November. He left us without even a hint of a holiday, but in a letter from Baltimore the next day His Lordship dispelled whatever unfair suspicion or hasty conclusion we may have drawn from his silent departure.

DISPUTATIONS. On the twenty-first of November the quarterly disputations in theology were held. The program was headed by Father Francis Peirce's name as defender of a set of theses in "De Deo Creante," against Father David McCauley and Father John Balfe (California), while Father Gerald Walsh upheld the traditional theses in "De Verbo Incarnato", with Father Edward Cassidy (New Orleans) and Father James Walsh objecting. In the afternoon two interesting papers were read, one by Father Anthony Bleicher on "Creation in Gen-

esis and in Babylonian Mythology," and one by Mr. Edwin Vollmayer (Missouri) on "Vicars Apostolic".

BISHOP DINAND'S VISIT. On the first day of December the Community was happy to welcome a guest wearing his new-found purple and bound for a hard and arduous mission field, The Right Reverend Joseph N. Dinand, D. D., S. J., Vicar Apostolic of Jamaica and Titular Bishop of Silenus. Woodstock's simple but hearty homecoming celebration in honor of one of her most zealous alumni who had already distinguished himself in the work of the Society by the high offices of trust he has held, opened with a feast held in his honor on the evening of December first. Bishop Dinand celebrated Mass for the Community the next morning and was away soon after.

ST. CATHERINE'S DAY CELEBRATION. A distinctive-looking program was placed in our hands as we entered the auditorium on the evening of November the twenty-fifth, and it heralded an entertainment which did great credit to the Philosophers at Woodstock. There were thoughtful papers, inspiring poems in English and Latin, appropriate music aud two selections of a comic nature from Shakespeare's "Twelfth Night" and from his "Much Ado About Nothing". What the improvised stage lacked in professional scenery, it more than amply made up in the originality and good taste of its appointments. The acting, too, measured up to the standard of the whole evening's Entertainment and Academy.

THE PROGRAM

Overture

Turkish March — Beethoven

Orchestra

St. Catherine — Ode

Comic Situations in Shakespeare — An Essay

David T. Madden

A Comic Situation- Selection from "Twelfth Night" Act IV,

(Scene) A private room in Olivia's house.

CAST

Malvio ..... J. Convery

Sir Toby Belch ..... F. Geraghty

Feste— A Clown ..... H. Murphy

St. Catherine, Veritatis Defensor ..... Latin Verses
K. MacKavanaugh

Some Minor Comedians in Shakespeare ..... An Essay
Y. Yates

A Few Comedians—Selections from "Much Ado", Act III, Sc. 3., Act IV, Sc. 2.

CAST

Dogberry ..... D. Turbett
Verges ..... P. Fitzgerald
Watch I ..... H. Greer
Watch II ..... G. Schmid
Sexton ..... C. Coolahan
Barachio ..... T. Duross
Conrad ..... A. Keane

Finale

Song of the Boatman of the Volga ..... Cady— Langey
Orchestra

Reverend Father Provincial spent a few days with us early in the month of October.

The vacancy in the office of Minister at Woodstock, due to Father William J. Devlin's appointment to the Rectorship of St. Andrew-on-Hudson, was filled December 3rd by Father Ferdinand C. Wheeler, who had been Minister at St. Ignatius' New York, since last August.

Mr. Guthrie succeeds Mr. Schoberg as Editor of "Woodstock Postscripts", and Mr. John Mullen is Editor of "Jesuit Seminary News".

THEOLOGIAN'S ACADEMY, 1927-1928

Section of Holy Scripture: The Sunday Gospels

November 13.	The Sower,	Father Jos. Balfe
	The Cockle	Father A. Gampp
November 20.	The Great Supper	Father R. R. Goggin
	The Marriage Feast	Father N. A. Herlihy
November 27.	The Lost Sheep	Father T. C. Hughes
	The Good Shepherd	Father J. F. Hurley
December 4,	Laborers in the Vineyard	Father J. A. McCarl
	The Unjust Steward	Father L. A. Walsh
December 11.	The Good Samaritan	Mr. A. I. Bouwhuis
	The Ten Lepers	Mr. P. J. Clarke
December 18.	The Cure of the Centurion's Servant	Mr. J. J. Druhan

January 15.	The Marriage Feast of Cana	Mr. E. J. Carpenter
January 15.	The Calming of the Tempest	Father G. G. Walsh
January 22.	The Miraculous Draugth of Fishes,	Father A. J. Bleicher
Junuary 22.	First Multiplication of Loaves,	Mr. T. A. Doyle
	The Son of the Widow of Naim,	Mr. W. F. McNally
January 29.	The Temptations of Our Lord,	Mr. J. A. Lennon
	The Man Sick of the Pa'sy	Mr. E. J. Kenna
February 5.	Sermon on the Mount (5 Post Pent)	Mr. L. E. Stanley
	Sermon on the Mount (14 Post Pent)	Mr. H. P. McNa'ly
	Sermon on the Mount (7 Post Pent)	Mr. R. I. Purcell
February 12.	The Greatest Commandment	Mr. J. F. Whe'an
	Tribute to Caesar,	Mr. C. Gal'agher
February 26.	The Weeping Over Jerusalem,	Mr. E. P. Amy
	The Transfiguration,	Mr. J. G. Setter
March 4.	Disputes with the Jews,	Mr. W. X. Qui'ty
	Strife for First Places,	Mr. M. A. Falvey

Section of Holy Scripture, Old Testament: Old Testament History:

November 7. The Literary Problem in Relation to History,
Father Moderator

November 14. The Primitive History Prior to Abraham,
Father Moderator

November 28. The Chronology of the Primitive History,
Father Moderator

December 12. The Hebrew Patriarchs in Canaan and Egypt,
Father F. X Peirce

December 19. Moses, the Exodus and the "Book of the Covenant",
Mr. C. R. Beezer

January 2. The Completion of the Law for a Stable Polity,
Mr. C. J. Willmann

January 9. The Conquest, Disunion and Corruption,
Mr. Aniceto

January 16. The Origin of the Monarchy and the Reign of Saul,
Mr. E. J. Hodous

January 23. The Zenith of the Monarchy—David, Solomon,
Mr. T. H. Moore

January 30. The Divided Kingdom to the Death of Amazias,
Mr. A. C. Roth

February 6. The Assyrian Period and the Fall of Israel,
Mr. H. J. Bihler

February 13. The Canonical Prophets of the Assyrian Period,
Mr. M. J. Fitzsimmons

February 27. The Neo-Babylonian Captivity Period and Juda's Fall,
Mr. J. F. Dwyer

March 5. The Prophets of the Babylonian Captivity,
Mr. H. L. Freatman

April 16. The Restoration and its Prophets, Mr. E. L. Brennan
April 23. The Machabean Period, Mr. J. F. X. Sweeney

Section of Canon Law

December 9. A Practical Help for the Obtaining of a "Sanatio in Radice" Mr. E. J. Carpenter
December 16. Who Receive Censures for Abortion? Mr. E. P. Amy
January 13. The Requirements for Licit Assistance at Marriages, Mr. E. Perrot
January 27. Admission of Sacraments to the Unconscious, Mr. J. J. Druhan
February 10. Secularization, Mr. Dimaano
February 20. Irregularity Arising from Defect, Mr. R. L. Ryan
March 2. Toleration of Customs Contrary to Rubrics, Father W. A. Mulherin

PHILOSOPHER'S ACADEMY, 1927-1928

November 16. Cardinal Mercier and the Primitive Truths, Mr. W. G. Griffith
November 30. Berkeley and Acosmisticism, Mr. G. H. Bahlman
December 21. Kant and the Universal Idea, Mr. G. A. Weigel
January 4. Comte and Positivism, Mr. F. J. Ewing
January 10. James and the Defintion of Logical Truth, Mr. W. A. Mulcahy
February 1. Scotus and the Formal Distincton, Mr. J. F. Gallen
Februrry 15. Hume and Causality, Mr. H. C. Gardiner
March 24. Aristotle and the Definition of Beauty, Mr. L. J. McGinley
Marcn 28. Debate: Resolved: That moral certitude is formal certitude. Affirmative: Messrs. E. A. Quain, V. P. Kohlbecker, Negative, Messrs. F. A. Burns, P. J. Fitzgerald.

"AMERICA'S" BUSINESS MANAGER. Father LeBuffe, Business Manager of "America", paid a short visit to Woodstock on the twenty-ninth of October. He gave an informal and interesting talk in the evening in which he described the trials and joys of a business Manager of a great magazine and of the new business offices of the famous Catholic weekly review. Father LeBuffe also spoke in glowing terms of the Thought Foundation, which, he said, ought to greatly stimulate Catholic productive scholarship in the United States.

Yearly Statistics and Records

Novitiates and Scholasticates

1926-1927

NOVITIATES

Canada:									
Guelph, Ont.	16	13	3	3	....	14	6	....	55(1)
California:									
Los Gatos.	28	35	5	2	2	33	16	....	121
Missouri:									
Florissant	57	32	1	1	4	21	57	1	121(2)
New England:									
West Stockbridge	33	32	2	....	....	28	13	....	118
New Orleans:									
Grand Coteau	7	7	3	1	....	7	18	....	43
Ohio:									
Milford	27	26	2	1	....	29	....	....	85
Md.-N. Y.									
Poughkeepsie	51	48	4	3	....	41	35	29	211(3)
Totals	219	164	20	11	6	173	145	30	763

(2) 1 first year Novice, 9 second years.

(1) Including 5 New EnglandNovices, 13 first year Juniors at Milford, Ohio and 2 Special Students of the Classics.

(3) Portugal 1, Mexico 2, New Orleans 1, New England 6.

Summary

1926 Total	1026
1927 Total	763

SCHOLASTICATES

California:							
Hillyard	.....	.....	24	27	34	....	85(1)
Missouri:							
St. Louis	93	38	17	23	23	....	194(2)
New England:							
Weston	92	17	36	45	37	....	227(3)
Md.-N. Y.							
Woodstock	101	34	50	16	....	1	202(4)
Totals	286	89	127	111	94	1	708

(1) Missouri 18, New Orleans 22, Upper Canada 2, Md.-N. Y. 1.
(2) California 10, Md.-N. Y. 4, New Orleans 3.
(3) Colombia 2, New Orleans 5, California 8, Upper Canada 3, Missouri 2, Md.-N. Y. 45.
(4) California 20, Portugal 1, Mexico 4, Missouri 4, New Orleans 10, Canada 2.

Summary

1926 Total	781
1927 Total	708

RETREATS

Retreats Given by the Fathers of Lower Canada,

From Oct. I, 1926, to Oct. 1, 1927

To Secular Clergy		
Hearst, Ont.	1	19
Mont.-Laurier	1	55
Prince-Albert, Sask.	2	39
Trois-Rivieres	3	138
Valleyfield	1	87
Total	8	338
To Religious Priests		
Sacred Heart:		
Beauport	1	21
To Seminarians		
Rimouski	1	25
Pont-Viau	1	22
Total	2	47
To Brothers		
Christian Brothers:		
Laval-des-Rapides	1	275
Montreal	1	360
Quebec	1	245
Ste-Foy	1	260
Varennes (30 days)	1	40
Total	5	1180
Christian Instruction:		
Laprairie	3	347
Of Charity:		
Sorel	1	30
Marists:		
Iberville	1	30
Sacred Heart:		
Granby	1	39
St. Hyacinthe	3	486
Total	4	525
St. Gabriel:		
Sault-au-Recollet	1	124
St. Regis:		
Vauvert	1	35
St. Viateur:		
Joliette	1	312
Of Mercy:		
Swan Lake	1	7
To Religious Women		
Assumption:		
Campbelton	1	42
Nicolet	3	910
Total	4	952
Charity:		
Lewiston	1	50
Daughters of the Cross:		
Willow Bunch	1	24
Daughters of Jesus:		
Trois-Rivieres	2	245
Daughters of Mary:		
Montreal	2	56
Quebec	1	25
Good Shepherd:		
Biddleford	1	60
Halifax	2	60
Lawrence	1	25
Total	4	145
Grey Nuns:		
Montreal	3	775
Quebec	4	798
Rimouski	1	45
St. Boniface	1	80
Total	9	1698
Helpers of the Holy Souls:		
New York City	1	22
Holy Family:		
Nicolet	1	26
Holy Names:		
Outremont (30 days)	1	65
Windsor	1	84
Hotel-Dieu:		
Gaspe	1	10
Tracadie	2	55
Winooski	1	17
Total	4	82
Infant Jesus:		
Fraserville	1	53
Jesus and Mary:		
Gaffstown, N. H.	1	55
Sillery	2	380
Total	3	435
Marie-Reparatrice:		
Montreal	1	50
St.-Laurent	1	36
Trois-Rivieres	1	32
Total	3	118
Mercy:		
Montreal	1	60
Notre-Dame d'Auvergne:		
Ponteix, Sask.	1	12
Perpetual Help:		
Hearst	1	13
St. Damien	1	147
Presentation:		
Duck Lake	1	36
Farnham	1	230

St. Hyacinthe	2	625
Total	4	891
Providence:		
Chandler	1	14
Gamelin	1	107
Joliette	1	110
Montreal	6	1044
Total	9	1275
Sacred Heart:		
Sault-au-Recollet	1	90
Ste Anne:		
Lachine	2	335
Montreal	1	155
St-Jacques	1	135
Total	4	625
Ste Chretienne:		
Salem	1	67
Ste Croix:		
Labelle	1	38
St. Joseph:		
Crookston	1	54
Lorette	1	15
Total	2	69
St. Joseph de St. Vallier		
Quebec	1	100
St. Mary:		
Vankleek Hill	1	42
Ursulines:		
Gaspe	1	19
Quebec	1	103
Rimouski	1	54
Roberval	1	72
Waterville	1	160
Total	5	408
St-Hyacinthe		
To Laymen		
Abord-a-Plouffe	53	1929
Actonvale	1	400
Boucherville	29	770
Birmingham	1	21
Quebec, Manrese	50	1420
Ste-Anne de la Pocatiere	1	15
St-Damien	1	90
Total	136	4645
To Secular Ladies		
Crookston	1	23
Gamelin	1	75
Granby	1	35
Hearst	2	48
Lachine	1	45
Montreal	29	762
Quebec	13	271
Rigaud	1	39
Riviere-du-Loup	1	33
Sault-au-Recollet	2	91
St-Aime	1	31
St-Boniface	2	53
St-Cesaire	1	28
St-Damien	1	15
St-Hyacinthe	2	82
St-Jacques	2	46
St-Romuald	1	18
Sherbrooke	3	66
Sorel	2	36
Tracadie	1	25
Willow Bunch	1	35
Total	69	1857
To Students in Colleges and High Schools		
Berthier	1	280
Edmondton	1	140
Gaspe, Seminary	1	72
Montreal, Ste-Marie	1	850
St-Boniface	1	280
St-Hyacinthe, Seminary	1	500
St-Hyacinthe, H. S.	1	70
St-Vincent de P. H. S.	1	380
Sorel, H. S.	1	250
Sudbury	1	150
To Girls in Academies and High Schools		
Lafleche, Sask.	1	125
Marieville,	1	200
Nicolet, Normal School	1	240
Quebec, Ursulines	1	250
Sault-au-Rec., Sacred Heart	1	125
St-Valier	1	140
St-Cesaire	1	190
St-Hyacinthe, Presentation	1	180
St-Laurent, Holy Cross	1	350
Viauville	1	185
Private		
Sault-au-Recollet, Novitiate	212	212
Quebec,	42	42
Other houses	23	23

Retreats Given by the Fathers of the New Orleans Province

1926-1957

Diocesan Clergy

Alexandria, La.	33
El Paso, Tex.	20
Natchez, Miss.	41
Savannah, Ga.	30
St. Augustine, Fla.	29
New Orleans, La. (2)	139
Total	292

Seminarians

Ramsay, La.	48
Bay St. Louis, Miss.	24
Total	72

Benedictine Sisters

Covington, La.	43
Cullman, Ala.	70
Fort Smith, Ark.	115
Guthrie, Okla.	58
Jonesboro, Ark.	176
San Antonio, Fla.	20
Shoal Creek, Ark.	56
Total	538

Sisters of Charity

Albuquerque, N. M.	56
Helena, Ark.	40
Las Cruces, N. M.	36
Santa Fe, N. M.	20
El Paso, Tex.	50
Total	202

Franciscan Sisters

Augusta, Ga.	15
Purcell, Okla.	30
Savannah, Ga.	14
Total	59

Brothers (Christian Schools)

Bay St. Louis, Miss.	138
Covington, La.	24
Lafayette, La.	30
Las Vegas, N. M.	34
Santa Fe, N. M.	38
Total	264

Holy Cross

New Orleans, La.	18

Sisters of the Blessed Sacrament

Birmingham, Ala.	24
Lafayette, La.	19
New Orleans, La.	78
Pensacola, Fla.	23
Santa Fe, N. M.	18
Nashville, Tenn.	59
Total	221

Daughters of the Cross

Shreveport, La.	80

Dominican Sisters

Galveston, Tex.	160
Nashville, Tenn.	124
New Orleans, La.	128
Total	412

Good Shepherd Sisters

Houston, Tex.	11
Memphis, Tenn.	28
New Orleans, La.	40
Total	79

Sisters of the Holy Names of Jesus and Mary

Key West, Fla.	24
Tampa, Fla.	36
Total	70

Sisters of the Incarnate Word and of Charity

Beaumont, Tex.	18
Fort Worth, Tex.	32
Galveston, Tex.	48
Houston, Tex. (2)	178
Lake Charles, La.	14
Shreveport, La.	17
Temple, Tex.	9

Sisters of Christian Education

Texarcana, Ark.	16
Total	332

Sisters of Loretto

El Paso, Tex.	18
Las Cruces, N. M.	40
Montgomery, Ala.	20
Santa Fe, N. M.	56
Total	134

Sisters of St. Joseph

Augusta, Ga.	16
New Orleans, La.	99

Sharon, Ga.	18
St. Augustine, Fla.	34
Total	167

Missionary Sisters of the Sacred Heart

New Orleans, La.	86

Teresian Sisters

New Orleans, La.	18

Holy Family Sisters

New Orleans, La. (2)	168

Sisters of the Immaculate Conception

New Orleans, La.	50

Sisters of the Incarnate Word and of the Blessed Sacrament

Houston, Tex.	58
Paris, Tex.	29
San Antonio, Tex.	398
Total	485

Ladies of the Sacred Heart

Convent, La.	40
Grand Coteau, La.	38
New Orleans, La.	40
Total	118

Marianites of the Holy Cross

New Orleans, La.	118

Sisters o fNotre Dame

New Orleans, La.	26

Sisters of Mercy

Atlanta, Ga.	20
Augusta, Ga.	18
Fort Smith, Ark.	28
Hot Springs, Ark.	32
Little Rock, Ark.	32
Macon, Ga.	28
Mobile, Ala. (2)	76
Oklahoma City, Okla.	72
Selma, Ala.	10
Vicksburg, Miss.	92
New Orleans, La.	30
Total	438
Asheville, N. C.	24

Little Sisters of the Poor

Mobile, Ala.	16
Nashville, Tenn.	15
Savannah, Ga.	17
Total	48

Ursuline Nuns

Columbia, S. C.	26
Dallas, Tex.	46
Galveston, Tex.	44
Greeneville, S. C.	10
New Orleans, La.	36
San Antonio, Tex.	32
Total	194

Laymen

Augusta, Ga.	38
Charleston, S. C.	28
Grand Coteau, La. (2)	165
New Orleans, La. (6)	1507
Spring Hill, Ala. (2)	118
Total	1856

Students

Bay St. Louis, Miss.	166
New Orleans, La. (2)	666
Ramsay, La.	50
Shreveport, La.	70
Tampa, Fla.	84
Spring Hill, Ala. (2)	310
Total	1344

House of Good Shepherd—Inmates

Houston, Tex.	80
Memphis, Tenn.	96
New Orleans, La.	160
Total	336

Magdalens

New Orleans, La.	90

Presentation Nuns

New Orleans, La. (2)	18

Visitation Nuns

Mobile, Ala.	28

Ladies of the World

Grand Coteau, La. (2)	192
Guthrie, Okla.	80
Macon, Ga.	39
Memphis, Tenn.	96
Mobile, Ala.	50
New Iberia, La.	170
New Orleans, La. (4)	590
Oklahoma, Okla.	50
Total	1267

Girls' Academies

Asheville, N. C.	61
Biloxi, Miss.	110
Macon, Ga.	98
Mobile, Ala.	240
New Orleans, La. (6)	986
San Antonia, Tex.	370
Shreveport, La.	116
Vicksburg, Miss.	188
Total	2169

Little Sisters of the Poor (Old People)

Nashville, Tenn.	140
New Orleans, La.	170
Mobile, Ala.	110
Savannah, Ga.	70
Total	430

Prisoners

Santa Fe, N. M.	210

RETREATS

Retreats given by the Fathers of the Maryland-New York Province from January 1, to December 31, 1927.

To Secular Clergy		
Altoona	2	114
Baltimore	2	214
Charlottetown, P. E. I.	1	61
New York	3	600
Providence	2	240
Raleigh	1	25
Richmond	1	65
St. John's N. F. L.	1	42
Harbor Grace, N. F. L.	1	16
Springfield, Ill.	1	135
Springfield, Mass.	2	316
Trenton	2	185
Wheeling, W. Va.	1	74
Wilmington	1	33
Total	21	2120
To Religious Priests		
Chinese Mission Society of St. Columban,		
Silver Creek, N. Y.	1	11
Fathers of the Divine Word,		
Girard, Pa.	1	10
Fathers of Mercy,		
Brooklyn, N. Y.	1	9
Missionary Fathers of the Sacred Heart,		
Natick, R. I.	1	7
Total	4	37
To Seminarians		
Seton Hall, N. J.	2	102
To Brothers		
Christian Brothers:		
St. John's N. F. L.	1	28
Marist Brothers:		
Poughkeepsie, N. Y.	2	135
Brothers of the Sacred Heart:		
Metuchen, N. J.	1	100
Xaverian Brothers:		
Fortress Monroe, Va.	1	62
Total	5	325
To Religiou Women		
Benedictines:		
Elizabeth, N. J.	2	78
Cenacle:		
Brighton, Mass.	1	36
Newport, R. I.	1	25
Lake Ronkonkoma, L. I., N. Y.	1	18
New York City	1	90
Carmelites:		
New York, N. Y.	1	10
Charity:		
Greensburg, Pa.	1	100
Mount St. Vincent-on-Hudson	5	1400
New York City	1	35
Charity of Nazareth:		
Leonardtown, Md.	1	54
Charity of Refuge:		
Buffalo, N. Y.	1	23
Christian Charity:		
Wilkes-Barre, Pa.	2	259
Christian Doctrine:		
Nyak-on-Hudson, N. Y.	1	19
Christian Education:		
Arlington Heights, Mass.	1	30
Daughters of Divine Charity:		
Arrochar, S. I., N. Y.	2	112
Daughters of the Heart of Mary:		
Brooklyn, N. Y.	1	50
Buffalo, N. Y.	1	26
New York City	1	93
Divine Compassion:		
White Plains, N. Y.	1	50
Faithful Companions:		
Fitchburg, Mass.	1	46
Franciscans:		
Buffalo, N. Y.	1	43
Glen Riddle, Pa.	1	264
Mount Hope, N. Y.	2	111
Mt. Loretto, S. I., N. Y.	2	109
New Hamburg, N. Y.	1	29
Syracuse, N. Y.	1	52
Warwick, N. Y.	1	45
Good Shepherd:		
Albany, N. Y.	1	9
Boston, Mass.	1	29
Norristown, Pa.	1	30
Troy, N. Y.	1	20
Washington, D. C.	1	18
Helpers of the Holy Souls:		
Chappaqua, N. Y.	2	38
New York City	2	46
Holy Child:		
New Yorv City	2	63
Philadelphia, Pa.	1	28
Rosemont, Pa.	2	104
Sharon Hill	3	187
Suffern, N. Y.	2	60
Holy Cross:		
Alexandria, Va.	1	27
Holy Names:		
Albany, N Y.	1	65
Holy Union:		
Fall River, Mass.	1	72

Immaculate, Pa.	1	194	
Jesus and Mary:			
Highland Mills, N. Y.	2	48	
St. John the Baptist:			
Arrochar Park, S. I., N. Y.	2	54	
Mercy:			
Baltimore, Md.	1	41	
Buffalo, N. Y.	2	216	
Cresson, Pa.	1	123	
Dallas, Pa.	1	80	
East Moriches, L. I.	2	110	
Harrisburg, Pa.	1	80	
W. Hartford, Conn.	1	100	
Hazleton, Pa.	1	9	
Manchester, N. H.	1	80	
Merion, Pa.	2	185	
Milford, Conn.	1	105	
Mt. Washington, Md.	2	218	
New York City	5	219	
N. Plainfield, N. J.	2	123	
Philadelphia, Pa.	1	11	
Portland, Me.	1	78	
Providence, R. I.	1	109	
Rensselaer, N. Y.	2	161	
Rochester, N. Y.	2	100	
St. John's N. F. L.	1	79	
Tarrytown, N. Y.	1	55	
Washington, D. C.	1	10	
Wilkes-Barre ,Pa.	1	45	
Mission Helpers:			
Towson, Md.	1	70	
Missionary Srs. Sacred Heart:			
New York City	2	170	
Notre Dame:			
Chicopee, Mass.	1	32	
Moylan, Pa.	1	53	
Washington, D. C.	1	108	
Worcester, Mass.	1	45	
Pallotine:			
Harriman, N. Y.	3	137	
Poor Clares:			
Philadelphia, Pa.	1	22	
Presentation:			
Green Ridge, S. I.	2	94	
Newburg N. Y.	2	85	
New York City	1	37	
St. John's, N. F. L.	1	91	
Reparation:			
New York City	2		16
Reparatrice, Marie:			
New York City	3		120
Sacred Heart:			
Albany, N. Y.	1		90
New York City (Univ. Ave.)	3		131
New York City (Manhattan)	1		60
Overbrook, Pa.	1		31
Rochester, N. Y.	3		157
Torresdale, N. Y.	3		130
Sacred Heart of Mary:			
Sag Harbor, L. I.	2		39
Tarrytown, N. Y.	1		100
St. Dorothy:			
Reading, Pa.	1		20
Richmond, S. I.	1		22
St. Joseph:			
Brentwood, L. I.	2		700
Chicopee, Mass.	1		46
Cape May Point, N. J.	3		405
Chestnut Hill, Pa.	2		216
London, Ontario	1		50
McSherrystown, Pa.	1		35
Troy, N. Y.	3		318
St. Mary:			
Buffalo, N. Y.	1		57
Ursuliness:			
Beacon, N. Y.	2		99
Frostburg, Md.	1		13
Malone, N. Y.	1		16
Middletown, N. Y.	2		32
New Rochelle, N. Y.	1		62
New York City	3		123
Pittsburg, Pa.	1		25
Wilmington, Del.	2		48
Venarani:			
North Adams, Mass.	1		24
Visitation:			
Frederick, Md.	1		31
New York, N. Y.	1		32
Washington, D. C.	1		39
Wheeling, W. Va.	1		55
Total	169		11053

TO LAYMEN

Loyola House of Retreats, Morristown, N. J.	23	613
Manresa-on-Severn, Annapolis, Md.	35	1008
Mt. Manresa, Fort Wadsworth, S. I.	45	2103
Total	53	3724
St. Andrew-on-Hudson,...Priests 5, Religious 1, LLaymen 23	24	29

To Secular Ladies and Pupils

Cenacle:		
Brighton, Mass. Ladies and Girls	3	78
Lake Ronkonkoma, L. I., N. Y., Ladies and Girls, etc	5	351
Newport, R. I., Ladies and Teachers	2	70
New York, Ladies	1	45
Charity:		
Nanuet, N. Y., Boys and Girls	1	500
New York City, High School Girls	1	200
New York City, Nurses	1	200
Mt. St. Vincent-on-Hudson, N. Y., College and High School Girls	2	717
White Plains, N. Y., High School Girls	1	55
Charity of Nararеth:		
Leonardtown, Md., Pupils	1	91
Christian Charity:		
Wilkes-Barre, Pa., High School Girls	1	150
Christian Doctrine:		
New York City, Public School Teachers	1	35
Franciscan:		
Peekskill, N. Y., Boys and Girls	1	443
Washington, D. C., Nurses	1	80
Winoma, Minn., College Girls	1	350
Good Shepherd:		
Newark, N. J., Girls	1	289
Norristown, Pa., Women and Children	2	146
Washington, D. C., Women and Girls	1	120
Helpers of Holy Souls:		
New York City, Ladies	1	60
Tuckahoe, N. Y., Ladies	1	10
Holy Child:		
New York City, High School Girls	1	98
Philadelphia, Pa., High School Girls	1	75
Rosemont, Pa., Business Women	1	93
Sharon Hill, Pa., Students	1	60
Suffern, N. Y., High School Girls	1	54
Summit, N. J., Pupils	1	45
Immaculate Heart:		
Immaculate, Pa., Alumnae and High School Girls	3	528
Little Sisters of the Poor:		
Philadelphia, Pa., Old People	1	245
Mercy:		
Buffalo, N. Y., Pupils	1	200
Dallas, Pa., College Girls	1	80
Hartford, Conn., High School Girls	1	220
Lakewood, N. J., Ladies and School Teachers	2	270
Portland, Me., High School Girls	1	50
Washington, D. C., High School Girls	1	68
Waterbury, Conn., High School Girls	1	120
Missionary Sisters of the Sacred Heart:		
New York City, Nurses	1	51
Notre Dame:		
W. Fort Lee, N. J., Pupils	1	125
Philadelphia, Pa., Association of Christian Mothers	1	75
Roxbury, Mass., Ladies	1	160
Washington, D. C., College Girls	1	135
Perpetual Adoration:		
Washington, D. C., Ladies Auxiliary	1	100
Providence:		
Washington, D. C., High School Girls	1	50
Repairatrice:		
New York City, Ladies	1	40

Sacred Heart:		
Albany, N. Y., Ladies and Teachers	2	137
New York City, (Univ. Ave.) Ladies, College Girls, Teachers, etc.	4	350
New York City (Manhattanville) Professional Women	1	170
Overbrook, Pa., Ladies	1	150
Rochester, N. Y., Ladies and High School Girls	2	160
Torresdale, Pa., Ladies, Business Women	3	413
Sacred Heart of Mary:		
Sag Harbor, L. I., N. Y., High School Girls	1	75
Tarrytown, N. Y., Ladies, Alumnae	2	60
St. Dorothy:		
Reading, Pa., School Girls	1	132
Hartford, Conn., Nurses	1	275
Rochester, N. Y., College Girls & Ladies	2	283
Rutland, Vt., High School Girls	1	150
Ursulines:		
Miedletown, N. Y., High School Girls	1	50
Visitation:		
Frederick, Md., Academy Girls	1	50
Richmond, Va., Academy Girls	1	45
Nardin Academy, Buffalo, N. Y., Alumnae & Pupils	1	107
Lancaster, Pa., Ladies	1	100
Richmond, S. I., N. Y., Young Ladies	1	27
York, Pa., Catholic Women's Club, Young Ladies and Junior Girls	3	97
	85	9718

Retreats to Students in Colleges and High Schools
Maryland-New York Province, 1927.

Canisius College	567
Fordham College	1342
Georgetown College	1019
Loyola College	160
St. Joseph's College	205
Brooklyn Preparatory	780
Canisius High School	444
Fordham Preparatory	550
Georgetown Preparatory	98
Gonzaga High School	204
Loyola High School, Baltimore	390
Loyola School, New York	94
Regis High School	796
St. Joseph's High School	477
St. Peter's High School	721
Xavier High School	1100
	8947

OTHER SCHOOLS

Cathedral College, Brooklyn, N. Y.	400
Iona School, New Rochelle, N. Y.	140
Leonard Hall, Leonardtown, Md.	110
Newman School, Lakewood, N. J.	80
Norwood Academy, Chestnut Hill, Phila., Pa.	110
St. Ann's Hermitage, Poughkeepsie, N. Y.	62
Seton Hall College, So. Orange, N. J.	800
St. Vincent's College, Beatty, Pa.	335
Total	2037

SUMMARY OF RETREATS

UPPER CANADA

Summer 1927

Retreats to Clergy	5	240
Rel. comm. of men	3	75
Rel. comm. of women	17	980
Closed retr.—men	15	420
Closed retr.—women	4	179
Total	44	1894

LOWER CANADA

Priests, Secular	8	338
Priests, Regular	1	21
Seminarians	2	47
Brothers	18	2590
Religious Women	72	7917
Laymen	136	4645
Secular Ladies	69	1857
Students in Colleges and High Schools	10	2972
Girls in Academies and High Schools	10	1985
Private	277	277
Total	603	22649

NEW ORLEANS

Diocesan Clergy	7	292
Religious Men	8	354
Religious Women	127	3995
Laymen	22	1856
Ladies of the World	10	1267
Students	8	1344
Girls' Academies	14	2169
Inmates (House of Good Shepherd)	3	336
Inmates (Little Sisters of Poor)	4	430
Inmates (Prisoners)	1	210
Magdalens	1	90
Total	205	12243

MARYLAND-NEW YORK

	Retreats	Retreatants
Priests, Secular	21	2120
Priests, Regulars	4	37
Brothers	5	325
Religious Women	169	11053
Laymen	53	3724
Secular Ladies and Pupils	85	9718
Seminarians	2	102
Private (St. Andrew)	24	29
Students in Colleges and High Schools, etc	24	10984
Total	387	38092

MARYLAND-NEW YORK PROVINCE MISSION BAND

Early Fall Missions

Aug. 30-Sept. 8	Sisters of Good Shepherd	Troy, N. Y., (Retreat)	Fr. Hargadon
Sept. 2-5	General Retreat	Lake Ronkonkowa, L. I.	Fr. Gallagher
Sept. 11-25	St. Charles	Oakview, Pa.	Fr. McIntyre (Fr Catalons 1st week,
Sept. 11-16	Retreat to Fathers of Mercy, Brooklyn, N. Y.	Brooklyn, N. Y.	Fr. Cotter
Sept. 11-25	St. Gertrude's	W. Conshohocken, Pa.	FF. Sweeney and Hargadon
Sept. 11-18	(Father Sweeney alone for St. Joseph's	the second week) Troy, N. Y., (Sodality Retreat)	Fr. Connor
Sept. 12-24	Trenton Priests' Retreat	Spring Lake, N. J.	Fr. Gallagher
Sept. 17-24	Seminarians' Retreat	Darlington, N. J.	Fr. Cotter
Sept. 11-25	Sacred Heart	Utica, N. Y.	FF. Walsh & McFadden (2nd week FF Connor & Walsh
Sept. 18-Oct. 2	St. Virgil's	Morris Plains, N. J.	Fr. McFadden
Sept. 25-Oct. 2	St. Francis'	Nanticoke, Pa.	Fr. Gallagher
Sept. 25-Oct. 9	St. Peter's & Paul's	Towanda, Pa.	FF. McIntyre an Hargadon
Oct. 2-Oct. 4	St. Ann's	Elmer, N. J. (Forty Hours)	Fr. Sweeney
Oct. 2-16	St. John's	Utica, N. Y.	FF. Walsh, Cotter Connor
Oct. 2-9	St. Michael's	Phila., Pa. (Sodality Retreat)	Fr. Gallagher
Oct. 9-23	Holy Child	Phila., Pa.	FF. Gallagher ar McFadden
Oct. 9-23	St. Jerome's	Charleroi, Pa.	FF. Sweeney ar Hargadon
Oct. 16-30	St. Mary's	Mount Vernon, N. Y.	Fr. McIntyre
Oct. 23-30	St. Clement's	Phila., Pa., (Men's Retreat)	Fr. Gallagher
Oct. 23-30	King of Peace	Phila., Pa. (Retreat)	Fr. Goeding
Oct. 23-30	Our Lady of Victory	State College, Pa.	Fr. Cotter
Oct. 23-Nov. 6	St. Peter's	Baltimore, Md.	FF. McFadden a Connor
Oct. 23-Nov. 6	St. Margaret's	Narberth, Pa.	FF. Walsh & Harg den for 1st week
	(Fathers Walsh & Green for the second week)		

Late Fall Missions

Oct. 25-29	Mt. St. Vincent's, (High School Retreat)	New York	Fr. Sweeney
Oct. 30-Nov. 13	St. Peter's Cathedral,	Erie, Pa.	FF. McIntyre, Cott Sweeney
Nov. 6-13	St. Joseph's	Swedesboro, N. J.	Fr. Gallagher
Nov. 6-20	St. Ignatius'	Brooklyn, N. Y.	FF. Hargadon a Connor
			1st week, FF. Harg don & Cotter (2 week)
Nov. 6-20	St. John Baptist	Buffalo, N. Y.	FF. Walsh & McF den
			1st week, FF. McF den & Sweeney (1 week)
Nov. 13-15	Holy Child	Phila., Pa.	FF. Walsh & Do (Forty Hours)
Nov. 13-27	Our Lady of Victory	New York N. Y.	FF. Gallagher a Green
Nov. 16-18	St. Patrick's Cathedral	New York N. Y.	Fr. Connor
Nov. 20-27	Holy Trinity	Huntingdon. Pa.	Fr. Walsh
Nov. 20-27	St. Bartholomew's (Parish Retreat for Children)	Phila., Pa.	Fr. Hargadon
Nov. 20-27	Sacred Heart	Vineland, N. J.	FF. McIntyre Connor
Nov. 27-Dec. 11	St. Lowrence's	Highland Pk, Pa.	FF. Cotter & Har don
Nov. 27-Dec. 4	St. Mary Magdalen's	Millville, N. J., Fr. Sweeney	(Retreat)

Nov. 30-Dec. 8	Novenas in honor of the Immaculate Conception		
	St. Gregory's	Phila., Pa.	FF. Walsh and Gallagher
	St. Rose of Lima's	Phila., Pa.	Fr. McIntyre
	St. Bartholomew's	Phila., Pa.	Fr. McFadden
	St. Francis Xavier's	New York N. Y.	Fr. Connor
Dec. 5-8	St. Patricks's	Richmond, Va.	Fr. Sweeney
Dec. 11-14	St. Mary's	New Monmouth, N. J.	Fr. McFadden
Dec. 11-14	St. Catharine's Academy	Baltimore, Md. (Retreat)	Fr. Hargadon

NEW ENGLAND PROVINCE MISSION BAND

Early Fall Missions

Aug. 28-Sept. 6	Retreat—Our Lady of Mercy Villa	East Moriches, L. I., N. Y.	Fr. Green
Sept. 4-11	Holy Redeemer, Fr. Edward Fitzpatrick, Pastor	Bar Harbor, Me.	Fr. Williams Fr. McGrory
Sept. 11-18	St. Joseph's	Ellsworth, Me.	Fr. Williams
Sept. 25-Oct. 9	St. Agnes, Fr. Goeding closes mission	Reading, Mass.	Fr. Coveney Fr. Goeding
Sept. 25-Oct. 9	St. Lucy's, Italian American, 24 Branch St.	Waterbury, Conn.	Fr. Green
Oct. 2-9	St. Cecilia's	Springdale, Conn., (nr Stamford, Conn.	Fr. McGrory
Oct. 9-30	Gate of Heaven,	So. Boston, Mass.	Fr. Green Fr. Coveney Fr. Williams Fr. McGrory
Oct. 23-30	King of Peace, Mission Retreat, Italian American	Phila., Pa.	Fr. Goeding Fr. F. F. Walsh
Oct. 23-Nov. 6	St. Margaret's (Md.-N. Y. Mission)	Narberth, Pa.	Fr. Hargadon, 1st week Fr. Green. 2nd week
Nov. 6-20	St. Peter's	Bridgeport, Conn.	Fr. Williams Fr. Goeding
Nov. 6-20	St. Francis Assisi	Medford, Mass.	Fr. Coveney Fr. McGrory
Nov. 13-27	Our Lady of Victory	New York, N. Y.	Fr. J. P. Gallagher Fr. Green

LIST OF DEAD*

California Province, Oct. 1, 1926 to Nov. 3, 1927.

Name	Age	Society	Date
Br. John B. Rinaldo	82	57	Nov. 20, 1926
Fr. Joseph A. Rockliff	75	55	Dec. 4, 1926
Br. Peter Rogers	64	34	Dec. 5, 1926
Fr. Joseph Hickey	73	53	Jan. 6, 1927
Fr. Julius Jette	73	45	Feb. 4, 1927
Fr. Joseph Kennelly	61	42	March 8, 1927
Fr. Crispin Rossi	71	38	March 18, 1927
Fr. Anthony Hartman	66	45	July 18, 1927
Fr. Lawrence Palladino	91	72	Aug. 19, 1927
Fr. William A. Garrigan	54	34	Sept. 25, 1927
Fr. Frederic M. Baldus	44	23	Nov. 2, 1927

Province of Canada, Oct. 1, 1926, to Sept. 30, 1927.

Name	Age	Soc.	Time
Fr. Stephen Bonet	31	15	Nov. 4, 1926
Fr. Aloysius Leboeuf	68	49	Dec 4., 1926
Fr. Tel. Lord	70	46	Feb. 3, 1927
Fr. E. J. Devine			Nov. 5, 1927

Missouri Province, Oct. 1, 1926, to Sept. 30, 1927.

Name	Age	Soc.	Time
Fr. Lawrence M. Fede	86	70	Nov. 5, 1926
Fr. Thomas J. Conners	62	44	Nov. 14, 1926
Fr. Anthony Wilwerding	60	37	Nov. 23, 1926
Fr. James E. Conahan	65	43	Dec. 7, 1926
Br. John O'Donnell	77	42	Dec. 10, 1926
Fr. Wm. F. Downing	46	26	Dec. 29, 1926
Fr. John B. Kremer	58	30	Jan. 18, 1927
Fr. Alex. J. Burrowes	74	55	Jan. 19, 1927
Fr. Edward J. Hanhauser	70	53	Jan. 21, 1927
Fr. Matt. McMenamy	67	48	Mar. 25, 1927
Fr. William F. Rigge	70	52	Mar. 31, 1927
Fr. James J. Corbley	70	51	May 16, 1927
Fr. Anthony Hartman	65	44	July 18, 1927
Mr. Fred. T. Keeven	26	7	July 21, 19927

New Orleans Province, Oct. 1, 1926, to Sept. 30, 1927.

Name	Age	Soc.	Time
Br. W. Locher	76	44	Oct. 18, 1926
Fr. Alfred Blatter	77	53	Nov. 10, 1926
Br. Francis Zuber	72	53	Dec. 3, 1926
Fr. Louis Stagg	62	38	Jan. 4, 1927
Fr. Michael Moynihan	69	51	April 28, 1927
Br. Louis Sempe	60	40	July 15, 1927
Fr. Alph. M. Mandalari	75	54	Aug. 1, 1927

New England Province, June 1, 1927, to Nov. 1, 1927.

Name	Age	Soc.	Time
M. William C. Curtin	26	9	June 9, 1927
Fr. Joseph H. Rockwell	65	46	Aug. 1, 1927
Mr. Edward J. McLean	28	11	Aug. 7, 1927
Fr. Henry A. Leary	52	34	Oct. 15, 1927

*Maryland-New York Province List published October 1927, p. 364

Ministeria Spiritualia Provinciae Californiae

a 1 Julii. 1926 ad 1 Julii. 1927

Baptizati	Infant	1941
	Adult	368
Confessiones		600841
Communiones		1350172
Matrimonia	benedic	743
	revalid	156
Extrem. unct.		1979
Parati ad 1 Comm.		2126
Parati ad Confirm		5944
Conc. et Exhort		10594
Catech		13465
Exerc. Sp.	publica	182
	privata	93
Visit Infirm.		10940
Visit. Carcer.		132
Visit. Hosp.		9546
Sodalit. (Socii)		7392
Soc. foed SS. Cor. (Socii)		20819

MINISTERIA SPIRITUALIA PROV. MARYLAND.—NEO EBORACENSIS, A DIE 1a JUL. 1926 AD DIEM 1am JUL 1927

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun (Tum in T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Cateches.	Paratl ad 1 Commun.	Paratl ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Laicis	Exerc. Spir. Privatis	Mission. quot Hebd.	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.
Baltimore—College	12	1	6556	10000	1	...	3	....	2	....	175	60	..	4	3	..	...	5	4	85	2	25	1	52	170	....	....	....
High School and Church	62	10	66307	94763	42	5	50	245	19	10	727	144	..	6	15	..	...	13	6	127	219	423	3	745	1575	....	....	35
Brooklyn—Church and High School	269	29	77886	117500	43	8	2238	340	86	3	654	151	..	1	5	1	...	17	9	2000	....	700	5	75	450	....	....	325
Bowie	47	3	7225	7320	8	...	23	50	107	....	115	5	..	..	..	..	..	3	1	....	....	15	2	520	18000	....	....	300
Buffalo—Canisius College	20	4	30606	76294	9	1	186	101	57	....	343	132	1	9	6	..	...	1	...	573	....	194	3	750	425	....	....	....
Canisius High School & Church	176	30	98900	211369	34	14	45	370	64	10	480	250	....	1	14	..	10	5	15	50	5	50	8	1100	1000	138	140	350
St. Ann's	156	15	46700	98961	72	7	108	860	130	....	148	170	..	1	..	..	..	2	1	186	...	682	4	2100	500	501	504	....
Chaplains—Welfare, Randalls' Ward's Islands, Woodhaven, N. Y.	173	50	21485	16353	4	...	1476	450	161	120	212	50	..	1	..	..	...	7	5	1245	172	.....	2	350	550	....	....	27
Chaptico	131	5	22500	25000	16	...	50	200	220	491	450	25	..	...	1	..	1	4	...	6	....	220	20	550	120	126	134	330
Fort Wadsworth—Mt. Manresa	....	....	3400	6400	2	...	....	....	....	....	35	10	..	...	48	..	..	..	..	....	....	....	....	....	....	....	....	....	....
Georgetown College	44	5	47180	189950	4	...	120	20	3	....	511	85	4	9	14	..	...	...	8	496	20	505	5	895	700	....	....	....
Georgetown—Preparatory School	....	....	7016	7600	....	...	2	115	....	....	107	12	..	8	..	..	..	..	...	30	....	...	1	106	110	....	....	....
Georgetown—Holy Trinity	85	28	30860	63353	17	2	127	67	67	20	295	35	..	1	..	..	..	4	1	140	....	602	2	200	3500	250	300	125
Jamaica Mission	2349	593	99453	255903	130	12	395	1438	1097	50	1805	651	..	4	4	1	5	10	3	1268	209	3775	23	2676	2896	2686	2904	2190
Jersey City—Church and High School *.	151	21	126686	145452	82	4	345	285	167	109	731	140	..	11	13	2	...	28	6	548	5	411	7	1150	1800	316	326	106
La Plata and St. Thomas'	48	2	10500	12220	22	2	47	120	76	....	310	14	..	...	..	..	...	2	1	....	....	171	5	400	1150	....	....	605
Leonardtown	82	4	25300	39100	22	2	99	30	59	....	226	121	..	...	..	..	...	3	7	....	....	177	3	470	455	102	99	95
Manresa-on-Severn	....	2	840	2420	....	...	....	....	....	....	....	....	..	...	34	..	..	....	....	....	....	....	....	....	....	....	....	....	....
Mission Band	155	....	168733	469912	....	114	....	768	169	141	3072	1387	2	12	7	..	128	18	7	....	....	....	....	....	....	....	....	....	....
New York—St. Francis Xavier's Church and High School	109	16	231015	230000	104	9	347	131	120	189	821	269	1	24	19	..	6	18	14	1097	6	1424	7	2800	3000	292	298	27
St. Ignatius' Church and High Schools	230	22	136185	333500	273	15	400	910	316	260	835	118	2	11	10	..	24	12	21	300	95	2500	15	4825	6500	460	494	75
Fordham	33	17	50600	75000	23	1	172	560	31	9	1170	193	..	43	6	..	2	4	10	80	55	35	5	300	1150	....	....	....
"America"	2	1	1903	2900	1	...	....	....	1	....	21	16	..	1	7	..	...	...	1	40	....	....	....	....	....	....	....	....
Kohlmann Hall	5	1	2195	14500	2	...	2	5	....	....	326	89	3	6	11	..	2	...	1	13	1	23	....	....	....	....	....	....
Nativity Church	311	4	25000	44000	118	...	65	300	250	150	500	60	..	..	..	..	2	7	6	100	10	300	10	1500	600	....	....	1500
Philadelphia—Church, College and High School	186	63	254620	326410	60	8	436	698	194	63	894	362	..	5	13	..	2	16	12	1534	88	1626	10	3894	5824	392	430	822
St. Joseph's Church	95	41	60489	33784	53	9	29	89	122	....	950	276	..	1	2	..	2	17	10	172	....	116	3	1250	2000	176	182	30
Poughkeepsie—St. Andrew's	145	34	110738	134423	7	9	1240	92	75	51	1459	520	8	23	23	14	57	14	23	1376	328	160	....	....	....	....	....	40
Ridge and Great Mills	66	2	6000	10000	32	2	20	50	29	....	50	10	..	....	....	....	....	....	1	6	....	.....	3	30	60	153	105	68
Washington—Church and High School	145	38	75170	142485	49	15	383	150	163	30	574	135	..	11	5	..	1	13	12	385	....	1188	5	485	3260	303	304	40
Woodstock	76	24	68398	75800	7	...	143	96	39	59	750	167	4	18	11	..	1	1	6	184	1	100	5	204	308	42	35	140
	5363	1065	1920446	3272672	1237	239	8551	8540	3824	1765	18746	5657	25	211	271	81	243	224	191	12041	1216	15422	157	9640	56163	3937	6255	7230

*—Including Morristown

MINISTERIA SPIRITUALIA PROV. NOVAE ANGLIAE. A DIE 1a JULII 1926 AD DIEM 1am JULII 1927.

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extreme Unction.	Catecheses	Paratl ad 1am Com.	Paratl ad Confirm.	Exhortattiones	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Laicis.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales.	Foedus SS. Cordis	Pueri in schol. paroch.	Puell in schol. paroch.	Shocl. Domin.
Boston—College	46	2	55087	103999	21	..	145	172	23	34	1058	218	8	20	38	..	1	10	18	81	13	68	2	750	1103	...	...	195
High School & Church	310	28	149636	304520	..	4	2952	116	54	152	851	132	..	5	6	..	..	11	6	2926	10	312	15	6585	2150	....	...	300
St. Mary's	36	18	148983	142000	29	9	185	189	270	20	380	35	..	..	..	..	5	7	1	197	58	344	2	125	2500	392	492	710
Holy Trinity	72	8	46565	63900	29	1	74	218	60	128	200	75	..	..	..	..	..	12	..	62	..	760	4	1300	1200	250	300	....
Keyser Island	...	...	175	.....	83	..	....	....	...	...	4	6	..	..	..	..	..	..	..	....	..	....	..	....	....	....	...	....
Missionaries	...	50	59151	186872	..	37	....	50	36	45	1526	386	..	..	..	..	54	3	6	....	..	....	..	....	....	....	...	....
Weston	1	1	13250	50145	2	..	1	8	...	...	95	58	2	8	7	..	..	..	4	15	..	15	..	....	....	....	...	....
West Stockbridge	...	...	8000	50725	..	..	....	42	...	...	180	20	..	12	1	10	..	..	3	20	..	5	..	....	....	....	...	....
Holy Cross—Worcester	11	1	46800	78500	2	..	55	240	...	...	394	146	..	14	6	..	..	3	8	28	..	16	2	320	500	....	...	....
(Over) Summa	476	108	527647	980391	83	51	3412	1035	443	379	4688	1126	10	59	58	10	60	46	46	3329	81	1520	25	9080	7450	642	792	1205

UNIVERSITY, COLLEGE AND HIGH SCHOOL REGISTRATION
October, 1927

	Day Scholars	Boarders	Preparatory	High School	College	Law	Medicine	Graduate	Finance	Education	Extention	Engineering	Summer Courses	Total
CALIFORNIA:														
Loyola College, Los Angeles				492	82	190	25	88						877(1)
St. Ignatius College, San Francisco	990			705	285	240		102			110			2432
University of Santa Clara	155	220			157	48			106			99		785
Seattle College					30	21								51
Gonzaga University, Spokane					190	138			45		277			650(2)
UPPER CANADA:														
Jesuit College, Edmondton	54	138	71	54	22									285
St. Mary's College, Montreal	490	356	60	490	287									1193
St. Joseph's College, St. Boniface	33	132	22	91	52									330
LOWER CANADA:														
Loyola College, Montreal	255	140	250	115										790
Campion College, Regina, Sask	50	120	135	35										340
Industrial College, Spanish, Ont		120												120
MISSOURI:														
Loyola University, Chicago				2	113	228	432	93	270					1139(3)
St. Ignatius H. S., Chicago				550										550
St. Xavier College, Cin. Ohio					296				306	218				820(4)
St. Xavier, High School, Cin. Ohio				585										585
John Carroll University, Cleveland				424	300								429	1153
Regis College, Denver	189	124	158	165										646
University of Detroit				365	399	205				439		813		2221(5)
Rockhurst College, Kansas City, Mo				307	121									428
Marquette University, Milwaukee				438	877	185	402	138	615	808		485		3948(6)
Creighton University, Omaha				303	534	161	193	158	267					1616(7)
Campion High School Prairie du Chien, Wis	7	315	322											654
St. Mary's College, St. M. Kansas			272	178										450
St. John's College, Toledo					176			195						371
St. John's College, Belize, B. H	97	94	79	112										382
St. Louis University			575	347	114	509		585		304				2434(8)
NEW ORLEANS:														
Jesuit High School, New Orleans			530											530
Loyola University, New Orleans				190	138						277			605(9)
St. John's College, Shreveport, La			108											108
Spring Hill College, Mobile	118	193	170	140										621
College of the Sacred Heart, Tampa, Fla.			103											103
NEW ENGLAND:														
Boston College					1183						1100			2283(10)
Boston College, High School				1150										1150
Holy Cross College, Worcester					1118					150				1118(11)
MARYLAND-NEW YORK:														
Loyola College, Evergreen				171						61				232
Loyola High School, Baltimore			390											390
Brooklyn Preparatory, N. Y			780											780
Canisus College, Buffalo, N. Y				594						415				1009
Canisus High School, Buffalo			444											444
Georgetown Preparatory, Garret Park	13	85	98											98
Georgetown University, Washington	440	595		1024										2059(12)
Fordham University, New York City	1095	248	561	1	1343	1504	385							5136(13)
Xavier High School, New York City				1010										1010
Loyola High School, New York City	95		55	40										180
Regis High School, New York City				790										790
St. Joseph's College, Phila., Pa					200									200
Ateneo de Manila	642	390	414	495	123									2064
St. George's College, Kingston				208										208

SUMMARY

High School Totals	12,911
College Total	10,301
Grand Total (Universities included)	44,622

(1) St. Vincent School of Law.
(2) Dentistry 86, Accounting 11, Pharmacy 59.
(3) Dentistry 522, Home Study 864, Nursing 351, (downtown college included).
(4) Journalism 20.
(5) Courses not listed 221.
(6) Dentistry 236, Hospital Administration 10, Journalism 137, Music, Nursing 89, Speech 24.
(7) Courses not listed 737, Post Graduates 28, Dentistry 145, Pharmacy 137.
(8) Nursing 60.
(9) Dentistry 86, Pharmacy 59.
(10) Post Graduates 163.
(11) Pre-law 130, Pre-medicine 35, Sociology 70, Business 115, Journalism 65.
(12) Foreign service 503, Post Graduates 12.
(13) Pre-law 570, Pharmacy 551, Sociology 299, Business School 152, Teachers' College 904.

(Over)